

# OLIVE BRANCH.

Devoted to the Spiritual Elevation of Humanity.

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## The Olive Branch.

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### THE DYING BUDDHIST'S HYMN.

I go to Him in whom all is,  
The self existent Perfectness ;  
Who knows not of finality,  
The only Being that can be ;  
Who, without motion can create,  
A world whose cup is brimming high  
With will, and self, and blasphemy.  
Unto the All be honor given,—  
I shall not see Him, even in Heaven ;  
The outline of Infinity,  
The substance of Divinity,  
Created spirit may not grasp :  
Only by faith His knees I clasp.  
My little rill draws near the sea,  
Source of my soul, I come to thee.

### SOMETIMES.

Sometime, when all life's lessons have been learned.  
And sun and stars forever shall have set,  
The thing which our weak judgment here have  
spurned,  
The things o'er which we grieved with lashes wet,  
Will flash before us, out of life's dark night,  
As stars shine most in deeper tints of blue ;  
And we shall see how all God's plans were right,  
And how what seemed reproof was love most true.  
And we shall see how, when we frown and sigh,  
God's plans go on as best for you and me ;  
How, when we called, He heeded not our cry,  
Because His wisdom to the end could see,  
And even as prudent parents disallow  
Too much of sweet to craving babyhood,  
So God, perhaps, is keeping from us now  
Life's sweetest things because it seemeth good.  
And if, sometimes, commingling with life's wine,  
We find the wormword, and rebel and shrink,  
Be sure a wiser hand than yours or mine  
Pours out this portion for our lips to drink.  
And if some friend we love is lying low,  
Where human kisses cannot reach his face,  
Oh, do not blame the loving Father so,  
But wear your sorrow with obedient grace !  
And you shall shortly know that lengthened breath  
Is not the sweetest gift God sends His friend,  
And that sometimes the sable pall of death  
Conceals the fairest bloom His love can send,  
If we could push afar the gates of life,  
And stand within, and all God's working see,  
We could interpret all this doubt and strife,  
And for each mystery could find a key.  
But not to day. Then be content, poor heart !  
God's plans, like lilies, pure and white unfold ;  
We must not tear the close shut leaves apart ;  
Time will reveal the calyxes of gold.  
And if, through patient toil we reach the land  
Where weary feet, with sandals loose, may rest,  
When we shall clearly know and understand,  
I think that we will say, "God knows the best,"

### WALKING BY FAITH.

The above was the subject chosen by a clergyman of the Methodist church in Washington, Ga. A reader of the OLIVE BRANCH sent it to us, asking our opinion upon it. We shall in as brief a manner as possible, do as our friend requested ; not that we seek controversy, but we think the gentleman has not the right view of things, as he considers faith to be the key which shall unlock the doors of heaven in the human soul. His text was taken from the 7th verse, 5th chapter, II Cor.—We walk by faith, not by sight. And he proceeded to indicate his position in the following manner :

All men live by faith. Our lives are directed and controlled by our faith in what is probable. Without faith, there would have been no Egyptian pyramids no temple at Jerusalem, no Waterloo. Columbus could have not discovered America without faith. A mere unbeliever has never done anything great or valuable. Unbelief is destructive ; faith is constructive, creative, one of the mightiest forces, if not the mightiest force, in human life and history. The farmer is a man of faith, so also the mariner. He ventures upon a trackless sea with no star to guide, and yet he knows no fear. When "the last blue hill has dipped beneath the wave," and his ship is alone on a wild sea, he is calm and confident ; he has faith in the needle. It will guide him right.

Go to the counting room of the merchant, and ask him to demonstrate to you by logic that he will be successful in business ; ask him for a philosophical proof of it ; and he will pity you. You will deserve pity.

All men, then, live by faith. Paul said: "We walk by faith and not by sight." And again, "The just shall live by faith." He meant that Christian faith, whatever that may be, was that which made his life what it was, that gave color to all his experience, that gave direction to his life, and furnished the motive power of his actions.

It will be seen, that according to the position assumed, man would be nothing without faith. But is it true ? What is faith that it should be regarded as such an all important factor in human life ? We find the following to be the definition of faith as laid down in our standard authorities. "1st, The assent of the mind to the truth of a proposition advanced by another ; belief, a probable evidence. In theology, the assent of the mind or understanding to the truths of what God has revealed to us." Take the first sentence quoted and we find faith, to be the yielding of individual opinion, no matter how well grounded that opinion may be, and in its place accept the opinion of another ; which for aught that is known, may be only an individual opinion after all. The gentleman neglected to fortify his position, and hence it appears the

more absurd. Men do not live by faith, but by works. Faith will not liquidate the grocer's bill, nor fill the cellar of the poor man with the necessities of life ; he must pay for them in cash or its equivalent, and if he can do neither, than his cellar will not be filled ; no matter how strong his faith may be. Our lives are controlled by circumstances and conditions, faith has nothing to do in the matter. Faith never raised a straw in the construction of the pyramids, it required wisdom and genius and sufficient time to complete the work. We read that at the building of the temple at Jerusalem, there were employed "three grand masters, three thousand and three hundred overseers of the work ; eighty thousand fellow crafts, and seventy thousand bearers of burdens ; and all these were classed and arranged in such a manner by the wisdom of Solomon, that neither envy, discord, nor confusion was suffered to interrupt or distract the peace and good fellowship which prevailed among the workmen."

There is not once an allusion to faith, and the place we find for the exercise of this faculty, is in believing the narrative at all. From the account given of the building of the temple, it was planned by skilled architects, and the work performed according to designs. It is claimed for Solomon, that God granted him wisdom surpassing any other human being living, and in the account referred to, it says that these thousands of workmen were classed, and the arrangements by which they prosecuted their labors were so arranged by the wisdom of Solomon, that there was no discord. Not a word about faith ; like the pyramids, it was the triumph of genius aided by the muscle of those employed.

This is the first instance in which we ever heard of a battle being won by faith. We are inclined to the opinion that it was the undeniable pluck of the English army, and the demoralization of the French, at the arrival of Blucher ; had not the English army been reinforced, there is no doubt but that the French would have won the battle. A general to be successful, must needs have the confidence of his men ; but we find a difference in the interpretations given of confidence from what is given to faith. Confidence is a trusting or reliance ; an assurance of mind or firm belief in the integrity, stability, or veracity of another, or in the truth and reality of a fact. From long experience these armies had built up their confidence in the genius of their commander, and this confidence made them almost invincible

"A man unbelieving, has never done anything great or valuable." We suppose the gentleman would class such men as Thomas Paine, Thos. Jefferson, and Benjamin Franklin as unbelievers, because they did not have any faith in what some are pleased to call the Bible, an infallible book; and yet those men gave to us the constitution under which we live, and which grants to each man, woman and child, perfect freedom in their religious convictions. We think they have done what few, if any others could have done. And their names are held in reverence by all, excepting a few Christian families, who see no good in anyone, or in any system unless labeled Christian.

Unbelief, he says, is destructive. Let us ask in what respect? Are not unbelievers, as they are called, as deeply enlisted in the welfare of the country as believers? Do they not contribute equally in comparison to their means; are they not honored members in society? Do they not provide for their families? In what respect are they destructive, and in what respect is faith constructive and creative? The gentleman no doubt, goes to the Bible instead of the dictionary for his interpretations. Walking by faith, we consider, walking in the dark; for ignoring, as he does any use of man's reasoning powers, he is left to feel his way and is in danger of stumbling at every step. Hope might buoy up the traveler to eternity; hope might kindle a light in the soul that will enable him to surmount difficulties, but faith alone cannot satisfy the longings of the human mind. We must do as Paul advised, to add to our faith, knowledge; then we shall not any longer walk by faith but shall know the way, and can feel our way in confidence. The farmer is not a man of faith, but a man of work, if possessing ordinary intelligence; he will not expect to reap where he has not sown. He knows that conditions must be complied with, he must plough the soil, and plant the soil, and he knows from experience that nature will do the rest. Let this gentleman put his faith to a test; let him refuse to do his part in preparing his sermon for the coming Sunday, and see whether his faith in what is called the providence of God, will produce a page of manuscript. We think that he will find only a pile of blank paper left on his table.

Neither is the mariner a man of faith; his compass is a piece of mechanical work, and so long as it is kept in repair it can be trusted; but suppose an enemy were to place a magnet in close proximity to it, how long could he steer his vessel by it; no matter how strong his faith may be in the mechanism of the instrument, he would invariably be led astray. The mariner trusts the mechanic and not his faith in God. "Go to the counting room of the merchant, and ask him to demonstrate to you by logic that he will be successful." Let us go then and see what we shall find: ask the merchant whether he expects to succeed in the coming year, and he will answer yes; you ask him for his reason for so thinking—you do not ask him anything about faith, you must come now to reason. He will tell you why he feels sure of success; he will tell you his experience in the past; and he will give you figures to prove why he is so confident; reason and experience have taught him that he must know

who he is going to sell to, and he will consult the commercial reports of the country, and if he is still doubtful, he will demand a statement from his customer, before he will deliver his goods to him. The successful merchant or manufacturer does not sell his goods upon faith, he trusts his knowledge, he watches the fluctuations of the market and governs himself accordingly. Man cannot live by faith in the state of New York, and we question whether it can be done in the state of Georgia. We agree with the Rev. gentleman in what he says about Christian faith; as he seems unable to define it, we are equally ignorant in the matter, and will therefore leave it for someone more deeply learned in those things.

*Let us inquire what Paul means by faith.*

1. Not knowledge. If he had meant that; he could not have said we walk not by sight. Some seem to overlook this fundamental conception of the Christian life. We may accept all the conclusions concerning the mutability of the first great cause or power, to which some bring us by the resistless formula of logic; and yet the basis of Christian life will be unchanged; the brightness of Christian hope will be undimmed. The most devout Christian may join with the confirmed skeptic in the inquiry, "Who by searching can find out the Almighty to perfection?" "The world by wisdom knew not God;" that is, no one, by the processes which man has devised, can find out God.

2. This faith is not the same thing as the assent of the intellect to the truth. "With the heart man believeth unto righteousness." This is clearly shown in Christ's prayer for Peter: "I have prayed for thee that thy faith fail not." If this faith were only a persuasion of the truth of certain propositions, it could only be tried by opposing arguments. No arguments addressed to the intellect, would try Peter's faith. It was not that. The Shepherd was to be smitten, and all the sheep were to be scattered: but how could that affect the decisions of his judgment? How could that alter the conclusions of a remorseless logic? Galileo's opinions were not changed by persecution.

The greatest obstacle in the way of human progress, is in attempting to conform our lives to the positions assumed by others. Now Paul was only a man like other men, subject to the influence of circumstances and conditions, and should not be in any sense considered infallible. There is no evidence on record that he was an oracle of an Infinite God; but simply a man, with his prejudices, his likes and dislikes. What we have to deal with is the present. We have

men to-day fully as qualified to give advice in moral and religious matters as Paul was in his time; and therefore we object to this idea of counting ourselves as naught, and disregarding the teachings and admonitions of our own reason and judgment, and accepting Paul's or any other man's instead. Paul's meaning of faith is not knowledge; then why does he say, add to your faith knowledge; if faith was sufficient in and for all things and conditions. "Who by searching can find out God to perfection?" No one, for no one can conceive what perfection is. But no one is debarred from attempting to find out what God is; it is not a very difficult task to find out what the God of the Bible was in the past, if the Old Testament is his record of himself. We don't want to know any more about him than we do at present, but if he has changed his purposes and become more humane, then we should like to know more of him, and hope to do so. But if unchangeable in the beginning as a God, he must be unchange-

able still, and if that be true, then our time can be more profitably spent in attempting to find out something about that other God, the God whose smile lights up the whole universe, and whose soul is in sympathy with the smallest of his children. By studying nature, we can learn of God, for nature is the manifestation of God in matter; and we can by studying into spiritual matters, find God manifest in the spirit of humanity; and the more we learn of those things the more we shall know of God. But as man is finite he can only know in part; but if diligent he may know more of God to-morrow than he does to-day. Such are the teachings of Spiritualism, the teachings of reason, and the teachings of nature. The case of Peter is alluded to, to show that so-called faith may fail at times. Had Peter known what was before him, that his name would be honored by the ages to come, he would not have proved himself a coward at the time when his friendship was most needed; had Jesus appealed to Peter's reason, we believe different results would have followed; but Peter was a doubter, and no matter how firmly grounded his faith might be at times, he was never sure that Jesus was what he claimed to be.

Galileo's opinions were not founded upon faith, but upon actual demonstration, and through forced by Christian bigotry to recant, he said nevertheless the world moves; he knew it and sealed his knowledge with his blood.

4. What Paul meant, and what we mean by faith, is such an acceptance of the doctrines, the threatenings, the promises of the Bible as will lead us to live the beautiful, holy life of the Christian—a life like that of Paul and that of Christ himself.

If there be no other incentive to a pure and holy life than to escape the threatenings of the Bible, then are we poor indeed. If the love of the pure and good is not a sufficient inducement to living pure moral lives, then the fear of God will not change our purposes, but it may make us hypocritical, which we find is too often the case with Christians. We hold that there is enough good to be gathered in this world as a reward for right living. A threatened child is not an obedient one, because the threat raises in him a spirit of rebellion, and when opportunity arises this rebellious spirit will manifest itself.

II. Now we propose to consider the value of faith in the life of men.

If it will help us to live better and happier, then certainly it must be valuable in the highest degree. So deep is my own conviction of the value of faith—Christian faith—that I earnestly desire that every one may obtain like precious faith with us through the knowledge of God and our Savior Jesus Christ.

2. First, then, we say that it will do you no harm to exercise unwavering faith in every one of those teachings of the Bible that relate to life. This is the very least that can be said. True, this argument may be of only negative value; but it deserves consideration. What harm can result from belief in the fatherhood of God, the divinity of Christ, the Trinity, the immorality of the soul? We mention these only as examples chosen from the whole body of doctrine.

Of all the teachings of the Bible that relate to life, that will help us to live a pure and holy life, nothing is contrary to reason: Many of these teachings may transcend reason, but they are not contrary to reason. Take for instance, the grand doctrine of the incarnation of the Son of God, or if you prefer the doctrine that Christ was born of the Virgin Mary. That may transcend any of our experience.

Passing over the introductory remarks under

this heading, we will consider for a moment the proposition set forth as No. II, It will do you no harm to exercise unwavering faith in every one of those teachings of the Bible that relate to life." Does not the whole book relate to life? Is it not considered as the rule and guide for our actions; must we then accept the account of creation, the fall of man, the lives of the patriarchs as examples for us to follow, and all become polygamists? Are we to do those things and violate the most sacred ties of home? Are we to accept the story told of Moses in his attempts to liberate the Jews from bondage, and how God hardened the heart of Pharaoh, so that he would not let the children of Israel go free; and after turning the heart of Pharaoh, to send plagues upon the people, and finally slay the first born of every family. Will it not do harm to accept as true such absurdities; it will never harm a person to give credence to a truth, no matter how unpleasant it may be, but to accept as truth a falsehood, or a number of falsehoods, must certainly be injurious.

We see our friend a little farther on refers to reason; but what right has he to employ reason in one case and reject it in another. If it is right and proper to use it in one department of life, it is right to use it in every department. He says, many of these teachings, (that is Bible teachings) transcend reason, then of what use are they, and how does the gentleman know that they transcend reason? If he is true to the rules of life, as laid down in this discourse, he does not know how to reason upon religious matters, and he dare not do it, for if he did, he would find himself in conflict with his faith; but he mentions something which transcends reason, and we will agree with him, that the incarnation or the birth of the Son of God in the manner, as set forth in the Bible, is too profound for the most enlightened reasons, and if accepted at all, it must be by faith, But faith in what? In the thing itself, or in the account given; it is always well to define one's position, so that they may be understood. Now this gentleman may be able through much faith to explain to us the mystery of the trinity, how one multiplied in itself can make three, or two taken from one, yet leaves that one there. We cannot understand it; there is nothing in the philosophy of numbers which gives any light upon the subject.

4. When Paul says, we walk by faith, he means, among other things, that his faith is directive. That is, change our form of words, without faith our views of life could not be what they are with it. The best view of life that we can have is that view which we obtain by faith in those teachings of the Bible that relate to life and godliness.

Let us take a few illustrations.

Take, for instance, our views of the nature of sin. Of course every one will admit that one's views of life will be modified by his views of the nature of sin. The supreme, all-comprehending statement of the evil and the nature of sin is found in the death of Christ. The Bible teaches that He died for our sins. The son of God died. Where will you find so vivid and so impressive a statement of the evil of sin? It is the grandest object-lesson that can be presented to the human mind. Human language however expressive, cannot show the evil of sin as it is shown by the suffering of the Son of God.

Is faith directive? We cannot see it in that light; what is called faith may be an incentive to the investigator in his researches after

knowledge and facts, but while prosecuting his studies, he is in a state of semi-darkness, and if something definite be not discovered, the whole line of investigation will be changed. Men do not search after faith but knowledge. Immortality has been the all important problem of the ages, men have believed it true, and they doubted it with equal earnestness. The Bible does not prove it, and faith cannot give any positive assurance that it is a fact, because faith is not a fact in and of itself. The spiritual philosophy proves immortality to be true, because the so-called dead return and tell us of their homes in spirit life, and not to leave any in the dark, they prove their identity; therefore they who accept this philosophy no longer work by faith but by sight; they reverse the proposition made by Paul, and we ask is this sinful? Can any one take any exception to the action of spiritualists in this direction. Is it a sin to make use of the faculties given us by the great founder of our destinies. Did Jesus die for the sins of the world, is a question that is agitating the whole Christian world; had he not antagonized the Jewish priesthood, we have every reason to believe that they would not have put him to death. Was this antagonism a part of God's programme; if so then it was not to save a world that Jesus came, but to reclaim the Jewish priesthood and nation—then in what must your faith find a resting place. Taking the life of Jesus as it is recorded in the New Testament and we find that he was sent to the lost sheep of the house of Israel, and had the lost sheep received him, all Gentile nations would have been left outside the fold, and the only reason why the gospel was ordered to be preached to the Gentile nations was because the Jews rejected it. If it has been of value to the world, who should we feel most grateful to, Jesus or the Jews?

Take our views of the nature of holiness. No one will deny that our views of the nature of holiness are very important to us, when we would chose for ourselves the standard of an ideally good and beautiful life. What is righteousness? What is holiness? Believe the Bible, and you will obtain the very best answer to this question. Holiness does not consist in the observance of ceremonies; that is the mistake of superstition, but a mistake that no believer in the Bible can make. It is not the mere routine following of rules or law—the mistake of philosophers. It is not mere admiration of what is fair and good. He who believes the word of God will obtain a better, higher view of holiness than all these. The Bible view may include all these, it includes more. It teaches that holiness and righteousness are the renewal of the whole nature of man, the investiture of the soul with the character of Christ. Surely, my views of holiness must give direction to my life. Let my views of holiness be defective, and my life must be defective. Let my views of righteousness be false, and my life must be a false life. I can never be, without faith in Christ as the great pattern, what I can be with faith in him.

A noble life should be the aim and pursuit of every one, whether identified with the church or standing alone; there is no mystery enshrouding the benefits which can be derived from right living; and when we look for exalted manhood we do not search the records of church organizations, but we take the records of the individual character, the works performed, the nobility of character manifested at all times and under all circumstances. It is not just to judge a man by what he says when on

his knees; promises are easily made and as easily broken, a forgotten faith may lead to the fountain but it can go no further. Men sometimes talk flippantly about living holy lives, but we prefer to see their holiness manifested in deeds than to hear them exalt themselves. Words are easily spoken, deeds are difficult to perform, but when performed they leave a lasting impression upon the individual, and their influence is not lost upon the world. We agree with the gentleman that holiness or a noble life does not consist in the observance of ceremonies; then why does he practice what he so plainly denounces. What is prayer as recognized by the church but a ceremony that is like "sounding brass and tinkling cymbals," mere machine work. Much words is not evidence of holiness of purpose. If men were to reverse the present order of things there would be a better and more elevating standard among men. What do men pray for; wisdom to enable them to live more in harmony with nature. The Christian does not, he asks to be made to see the wickedness of the world and the perfectness of God. And where would he have got his idea of a sinful world if there had been no such statement in the Bible. Men do not see all things as evil, but they who accept the Bible as their only guide to a true and noble life are made to look upon all else, including man as debased. Then holiness according to the Bible consists in wanting to get away from the duties and responsibilities attendant upon life here, and to be with their Lord, which they have faith to believe is better. We prefer to see what our friend calls holiness wrought in human life; we don't want to go from this world that we may begin to live nobly, we have been placed here for a divine purpose and the best we can do is to carry out the plans and purposes of our lives, and to do this we should call into action every power we possess and not leave anything undone that would help make the world better and ourselves wiser.

False views of life lead to the fountain from whence these false views originated; naturally all things are progressive, and if a man's religious views are not of this character then it is safe to conclude that he has not true conceptions of what life is. If the highest aims of men are to glorify God, they will soon come to debase their own manhood. Men must be lifted upward not by mechanical power but by their own desires, they must learn that they are not harps to be played upon by others; but each soul is a keyed instrument that can be made by the individual to yield the sweetest of melodies. We think faith or confidence in men will make us more charitable and unselfish. The church charges spiritualism with leading men away from Christ; but we know no way to so ennable the race as to learn them to appreciate themselves. Why should the millions be stripped of every virtue and grace, in order to enrich another; and if God, how can men's degradation enrich him; if created in the image of God then the more God-like the truer to the ideal of the creator. But suppose there had been no such person as Jesus, is it reasonable to presume that we would have all been a lot of outlaws and thieves. Remember there are nations who know not that such

a man ever lived and they are the peers of Christians; hence it is not that there was such a man as Jesus that the world has reached a high state of civilization and mental cultivation, but because it is the law of evolution and progress in man that makes the world what it is, and man what he is.

What are some of the helps which Christian faith furnishes to us in human life?

It helps us in our fears. If Peter's faith had not failed—faith in its ultimate success of goodness and truth—he would not have cast a shade upon his life and character by basely deserting his Master in the time of trial. If David's faith had not failed, he would not have said: "I shall one day perish by the hand of Saul; there is nothing better for me than that I should speedily escape into the land of the Philistines." And into the land of the Philistines he went, and there was compelled to be false to himself—to play the role of a hypocrite—to escape detection. It furnishes the only antidote to the sorrow of bereavement. How dark and cheerless is the grave.

Does faith help our fears? Not at all, if the testimony of the Christian is to be accepted as evidence, we must conclude that the more devout, the stronger their fears. The church ministry teaches that to love God is to fear him, while spiritualism teaches that to love God is to draw all men to him; now it is impossible to draw a man to what he stands in dread of, unless it is to draw by force. Fear always pre-supposes danger ahead, and to fear God is to feel that there is danger to mankind in some form or other; and he will involuntarily try to shield himself from it. It is plainly seen by the argument of the gentleman that faith is transitory, it failed Peter in the hour of trial, it made David a liar and a hypocrite; when had both of them knowledge as to the true character of those they were associated with, they would in all probability have lived true lives and their examples would have added largely to the test of human character.

Faith, he says, furnishes the only antidote to the sorrow of bereavement. This is a mistake, only knowledge can do this, and it is in this that spiritualism proves itself of inestimable value. There is not a believer in Christianity in the whole world who confine themselves strictly to the creed and tenets of the church that can look at the form of a friend in its shroud and say they know that there will be a meeting again beyond the grave, their fear will rob them of every hope, they do not know just what has been the private life of their friend and they are equally ignorant as to whether they themselves belong to the chosen band, or the elect. There is always a lingering doubt, and that doubt strips from them every assurance they otherwise would have. Only the returning spirit can remove every doubt and the world has progressed so far that it demands knowledge regarding the condition of the dead. Spiritualism furnishes the information, and is therefore to be sought for by the bereaved ones as the only source from whence such knowledge can be derived.

Faith in future rewards for the righteous furnishes one of the strongest motives to us to live a life of righteousness. "The righteous shall shine forth as the sun in the kingdom of their Father;" and "They shall reign forever and ever." Who does not see that if our faith be strong enough to make these promises real to us, we shall have stronger motives to righteousness than we can have without this faith? Faith makes for us a map of the heavenly land, shows us its smiling valleys, brings us into the presence of its

Lord, opens our ears and makes us hear the tramp of feet along the streets of gold in its celestial city, reveals to us a great multitude of redeemed saints—among them some that we have loved on earth. O blessed faith! With it, Moses "endured as seeing him who is invisible;" by it millions have lived as "strangers and pilgrims on the earth," and found all life exalted by their title to citizenship in the heavens.

We hold that there is enough in this life even if there were no future as an incentive to right living, if the only object in life is to seek some reward for every act we do, then are we beggars and mendicants and not worthy of the consideration of God and man; not to say anything about being recognized by one we regard as infinitely pure and holy. Every act is accompanied with its own reward. If we give to the needy we are repaid for the act by seeing the gratitude manifested in the eyes of the recipient of our bounty, and we prefer present rewards to future promises, and we have no right to ask anyone to give us what we have not earned; if we want to hear the welcome words, "come up higher," we must make ourselves worthy of being called higher by doing our whole duty to our fellow men. We have no desire to reign as princes in the kingdom of heaven; the majority of us will never get half through our work here and must finish that work after passing to spirit life. Men may speculate as to what the future is or may be. They may picture a country bestrewn with rarest flowers, and bands of angelic musicians playing on harps of gold, but if there is not music in the soul, they would not enjoy the entertainment. Men may in moments of exaltation imagine a city beautiful beyond description, but what are all these fancies, if not real.

III. You say faith is valuable. It is directive and helpful in human life. You may wish that you had faith. You may obtain this precious faith.

How?

1. By keeping in mind what we have tried to show you, viz. that faith is only faith, not knowledge. Remember that we are governed by probabilities. In view of probabilities, venture on the side of righteousness as it is revealed in the word of God. You can lose nothing in such a course; you may, you will, gain more than you can now conceive. It will do you no harm to read the books of skeptics, provided you keep in mind the distinction between knowledge and faith. You are to use your judgment in choosing your course of conduct, in deciding upon the probabilities that govern human conduct, but in a religious life you need not use these faculties by which you solve a problem in mathematics. It is very important for you to keep these thoughts clearly before your mind.

Is faith directive? Do we need nothing else? Suppose a man started on a journey to Europe, would he attempt to fly across the mighty ocean with the wings of faith; hardly, he would take passage in the best and safest vessel afloat. He would not trust God to take him there, but he would trust, first, the vessel after using all the reason he had in judging of its sea going qualities, and not satisfied with his own reason he would make enquiries of others, and the word faith would not be thought of; that is, what do you know of the make of the vessel, what is her record as a staunch, safe craft; having satisfied himself in regard to the vessel, his next inquiry would be in relation to the officers and crew; are they competent? If answered, we believe they are, we have faith in them, this kind of answer would not satisfy. In such a case as this, when the phy-

ysical body is being endangered men demand to know. But when it is a journey to the future home of the soul then faith alone is sufficient. No man ever followed an unknown path on the strength of faith alone; he will reason with himself at every step, and is never satisfied that he is going to come out right until the end is reached. Reason is the directing force, and is often misunderstood. But our good brother indulges in some strange propositions; we agree with him that faith is only faith, not knowledge, and we will go farther and say this faith never loses its peculiar properties. Knowledge is something entirely different in nature, character and influence. In the earlier part of his discourse he defined faith as the guiding star; that our lives are controlled by faith. But in the paragraph under examination, he advocates that men are governed by probabilities, and if so what becomes of faith. Probabilities, circumstances and conditions are the controlling forces in human life, and though we had all the faith possible, we could not help being influenced by circumstances and conditions. This is not Methodism nor Spiritualism, but is a fact in human experience, and spiritualism explains why these laws effect men; that is one of its missions, and when these laws are fully recognized by mankind, knowledge will be at a premium and faith below par.

There has always been a signal flag of danger held up when anything of a heterodox nature was known to be about. A spiritual journal or a lecturer or one entertaining broad, liberal views upon religious questions was always watched and the various flocks were warned not to become too familiar with them. Now is it not ~~more strange that having the advantage of an~~ infallible book, and the special guardianship of God, and the ministry of nearly two thousand years, and yet there is not a minister in the whole country who will risk his flock to listen to one spiritualistic lecture, or to read one of their books, unless they do it with eyes closed and their minds prejudiced. Of what value is faith unless there is confidence in the power upon which your faith rests, to guide and direct the mind; if faith is directive then there can be no danger of any one having strong faith going astray, no matter in what position they may be placed. But the brother's charge to his flock is, that when choosing which course in life to pursue, they need not exercise the same faculties by which they solve mathematical problems, or in other words they need not use their reason. What a travesty upon the name and principles of religion—could there be a more absurd position than this; use reason upon all things, but that all important event in human life, physical death, and what follows. If such was the intention of God in the beginning, then he made a fatal mistake in granting to men their faculties and powers of reason and the ability to decide for themselves. It would seem according to the position of this gentleman that in order to be a Christian a man must first declare himself an idiot, and this position is in full accord with our ideas of what a believer in the absurd doctrines of orthodox Christianity must be, and now we have ministerial evidence to strengthen our opinions.

2. "Prove all things; hold fast to that which is good." Some seem to forget that these words are in

the Bible. Assuming the teachings of the Bible to be worthy of a test, test them. If you find that they are not good, reject them, and turn to something that is better. If you find that when you have lived by faith in the teachings, the promises of the word of God, you are neither better nor happier, then and not till then should you reject the word of God.

Hold on, good brother, you have no right to prove anything pertaining to religious matters, you must keep to your faith, for if you attempt to prove matters you must exercise your reason, and this you have said must not be done, no matter if you do find such commands in the Bible; it may be an interpolation. That is the platform of spiritualism and we only demand proof; assuming the teachings of the Bible to be worthy of a test, test them; what right have you to assume anything so long as you have an infallible record before you. The moment a position is assumed it begets a doubt and doubting is the beginning of wisdom, and wisdom is the product of reason; so you see that this advice is not strictly orthodoxy but savors of heterodoxy.

8. "Follow faith." Let me illustrate my meaning.

Suppose you have lost a friend or relative, or that you have been overwhelmed by some great sorrow. Two courses of conduct will be before you. By an effort of will you may cling to the belief that God directs human affairs, that he overrules all things for good to them that love him. That is following faith—exercising it under severe trial. The result will be peace, new views of the goodness of God, acquiescence—in his dealings with you, the disposition to say, "God doeth all things well." If that is a delusion, it is a delusion followed by what is very precious to the soul in its trial,

Let us examine this explanation of faith, and the best way to do so is to bring matters directly home. Thus looking into the future for comfort and consolation does not satisfy the soul to-day what is wanted is something that can be of practical use at the present time. Suppose a child loses its parents can faith in the wisdom and goodness of God fill the vacuum created by death? Will faith in God supply the child with the necessities of life? Can that child say honestly he believes God has done what is for the best? Go ask the widow and orphan what they think of faith in such cases, and in ninety nine cases in a hundred if they dare give expression to their honest thoughts they will tell you they fail to see wherein God has been good to them, yet this is the popular religious idea. But how many liars has it made of honest people and all for fear of offending some imaginary power filled with revenge. Now what has spiritualism to offer in such cases; in the first place it says to the mourning child, your parents are not dead; God did not take them away from you, the cause of their departure was the fulfilment of the law of their lives, but they will be always near you, and if you will only learn to think of them as ever present, you will receive such evidence of this fact that it can never be destroyed, but will grow stronger each day. Here is something to comfort the mourner, and it will not create in the mind of the child a spirit of rebellion against God, he will always think of God as a kind Father. Which position is most natural and true.

Without any farther criticism we will briefly sum up this whole matter; the object of this discourse was to impress upon those who heard

it, and all who read it the necessity of placing faith above reason, while it is impossible for any one to have faith or confidence in any thing or in any person or power only as reason directs them. Faith is simply a stimulant to encourage the soul to follow where reason leads, but it would be wrong to suppose that any one identified with church organizations enthrones faith and tramples reason under its feet. The only fault we find is that so many live untrue lives, pretending to be guided by faith, when the truth is they reason upon all matters. Here is where the church stands as a stumbling block in the way of progress, and the sooner she falls into line and joins the grand army of progression the sooner will her mission be completed. Faith or confidence, which is the better term, is reasoning to a degree, but it is not absolute, the term implies a doubt; he only is safe who can say from positive evidence he knows. The difference between walking by faith and walking by sight, is the difference which exists between intelligence and ignorance; the man who trusts faith only is never sure, but he who proves all things is enabled to hold to that which is good. This is what spiritualism teaches and is therefore denounced by the church as a heresy; but it makes little difference what men think, or what they despise, if it be a truth it will live. Spiritualism teaches that reason is to guide at all times and in all things; it is God's lamp to illuminate the minds of men, with it man calculates the distances of planets from the earth, he masters every problem with his reason, and it is possible for him to reason himself into heaven, but he will never reason himself into hell but—too much faith may do so, therefore we recommend the use of more reason and less faith or instead of walking by faith to walk by sight.

DOLPHUS SKINNER.

#### A CASE OF A THOUSAND.

Columbus Brown, the man who discovered a box containing a large amount of money at Franklin, Venango county, Pa., had long had a mania for discovering the treasure, which was thought to have been buried by the French, while in possession of that section of country. He had dreamed of finding it, again and again. The other night he dreamed, as usual, that he was counting and handling a chest of gold, and that he had found it buried in the earth at the foot of a tree, in an open field. So excited was he that he awoke, only to find it all a dream, as usual. He arose, walked to the window, and there, before him, in the field, stood the identical tree which he had seen in his dream, but he put it resolutely aside as a dream, as most sensible men would have done, and retired to bed and to sleep. He had scarcely closed his eyes till he was again in the field and digging at the foot of the tree. He was informed in some manner, he can not tell how, but by a man with a foreign accent, and in a military uniform with a sword and sash, that if he would measure a certain distance from the center of a rock in the run, due north, and then measure thirty-three feet due west from that point, he would find the treasure he had so often seen in his dreams. Early the next morning he arose, and procuring a tape line, went and measured as he had been

directed in his dream. What was his surprise to find that each and every measurement brought him to the foot of the chestnut tree in the open field. Brown did not tell anyone about his dream, nor of the result, but during the day he went to Colonel Breakley, who owns the ground, and asked and obtained permission, on some pretext, to dig near the chestnut tree. He and his son, a lad of sixteen, commenced digging at the root of the tree and at a depth of something over six feet, about 4 P. M., struck something almost under the center of the tree which gave forth a metallic sound. A further clearing away of the gravel and stones disclosed the sides and end of an iron box or chest. Wild with excitement they continued to dig until they had unearthed the chest or box, which was thirty-one inches long, twenty inches wide and twenty-four inches deep, or about the dimensions of an ordinary trunk. Their united efforts could only turn it over, but could not lift it from the excavation. The young man was sent for a hammer and cold chisel and the lid was soon removed. The sight which met their gaze was enough to turn the head of almost any man. The box was nearly two-thirds filled with gold and silver coin, tarnished and covered with sand and mould, but nevertheless gold. The coins are mostly French, but a number of English, German and Spanish are among the lot. They bear dates, 1729, 1744, 1751 and various other dates, the latest of which is 1754, which is the same year Fort Macnault was completed. On a brass ruler found in the chest the name "Joncaire" is plainly stamped. It is a well-known fact that this was the name of the officer in command of the French troops. A careful estimate of the coins makes a total value of about \$27,000. The coins were placed on exhibition at the bank. The fortunate owner has been offered ten times their value for a single coin,

#### AN AFFECTING INCIDENT.

Bertha Moe, eleven years, daughter of Frank Moe, and granddaughter of Alison Dean, died of diphtheria. Ada, six and a half years old, sister of Bertha, died previously of the same dreadful and deadly disease. Four of the family were sick in the same house at the same time. Her friends relate that for one so young Bertha possessed a wonderful religious faith, and that during her sufferings she talked about the other world as though it would be a pleasure to go there. A night or two before she died she awoke from a brief sleep and told her mother that she knew she was not going to get well, for her little sister who was dead had come to her side and told her she was not going to stay here.

"Oh, that was a dream," said her mother.

"No, mother," she replied, "Babe" stood right close to me and I touched her, and I know that I am going to heaven where she is."

Just before Bertha died it is related that she raised up, and lifting her hands as though trying to clasp those of some unseen form in the air, exclaimed—"I can find the way, I can find the way,"—and then sank back upon the pillow and was gone.—*Ithaca Journal*.

## REST

not, life is sweeping by, go and dare before you die, something mighty and sublime leave behind to conquer time." \$66 a week in your own town. \$5 outfit free. No risk. Everything new. Capital not required. We will furnish you everything. Many are making fortunes. Ladies make as much as men, and boys and girls make great pay. Reader, if you want business at which you can make great pay all the time, write for particulars to

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## TIRED OUT.

He does well who does his best;  
Is he weary? let him rest.  
Brothers! I have done my best,  
I am weary—let me rest.  
After toiling oft in vain,  
Baffled, yet to struggle fain;  
After toiling long, to gain  
Little good with mickle pain,  
Let me rest. But lay me low,  
Where the hedgeside roses blow;  
Where the little daises grow,  
Where the winds a-maying go;  
Where the footpath rustics plod,  
Where the breeze-bowed poplar nod;  
Where the old woods worship God,  
Where His pencil paints the sod;  
Where the wedded throstle sings,  
Where the young bird tries his wings;  
Where the wailing plover swings,  
Near the runlet's rushing springs;  
Where, at times, the tempest's roar,  
Shaking distant sea and shore,  
Still will rave old Barnedale o'er,  
To be heard by me no more!  
There, beneath the breezy west,  
Tired and thankful, let me rest,  
Like a child that sleepeth best  
On its mother's gentle breast.

HOW DO YOU KNOW, AND HOW  
WE KNOW.

If the records of past ages are to be taken as they appear, we must believe that all the floods, earthquakes, volcanic eruptions, pestilences, all suffering and sorrows, incident to human life, is the direct result of the acquisition of knowledge; and it is but fair to suppose that if man had been content to live in ignorance, none of these catastrophies, sorrows and death, would have occurred. With this view of the subject, we are forced to the conclusion that the acquisition of knowledge is an evil, and ignorance a blessing. One thing we do know, and that is, that increased knowledge always creates a disturbance between men, and sets the whole human family at war with one another. But is this conflict of thought an evil? is it not an undisguised blessing? Every reform is supposed to be a movement in advance of what has been, every newly discovered principle is a step toward reform, whether it be of a religious character or political. Men outlive and outgrow the habits and customs of their childhood; they outlive and outgrow the religious and political principles of their fathers, hence new associations are formed and new parties come into existence, and it is for the inhabitants of to-day to judge between the past and the present.

During the past thirty-five years, the religious element in man has been stirred as it never has been at any previous time in the world's history. For centuries the world has enjoyed a long season of quiet, and as a necessary result, all religious thought has been centered in one or two principles; principal among others was a belief in the atonement, a doctrine proved in these latter days to be as unnecessary as it has proved itself to be unavailing. But any attempt to change the current of human thought and direct it into other channels has given rise to strong denunciations on the part of those who profess to remain in a state of crystallization; hence modern spiritualism has been regarded as a disturbing element, because

as a class, spiritualists do not accept as final any principles yet revealed, no matter how well they may be attested. It has been demonstrated that man can at best know but very little, his knowledge of the Infinite cannot transcend finite possibilities. Men speak of the laws and decrees of God as though they understood all about them, when the truth is, they know nothing that can be deemed as Infinite. There is a limit to human understanding, but there is no known limit to soul and mental aspirations. We have a legitimate right to all the information we can get, and there is no law to prohibit a reaching out for what we do not now possess. It is impossible for the mind of man to be controlled by any known law; thought is as natural to man as April showers are to the growth of seed planted in the soil. What would we be were it not for the power and ability to think. When we examine into the past history of the race, we find thought is the motive power that has moved the world and brought it to its present state of development. Man cannot be considered as a free agent unless he is allowed the exercise of all the mental faculties with which nature has endowed him, but with the untrammeled use of his faculties, all things become possible to him.

From remotest ages the mind of man has been delving into the mysteries which surround him; if forbidden to do so in public, in private investigation has followed investigation, until something more definite has been reached. These inquiries have not been so much as to what man was to be as a physical being at some remote period in the world's history, as to what death implied. Here was the ground work for debate, and to this and all mental energies have been directed. No one can help thinking about the future, no matter what may be their views upon religious matters; the materialist must have moments of serious thought regarding the endless sleep which they advocate as the final end of man; the Christian must reflect seriously upon the supposed meeting with their God in the future. It is no trifling matter to feel that a part of the human family have been elected to eternal life and never ending pleasures, and another part elected to eternal misery. The perplexing question is, am I one of the favored ones? hence, there is a desire in mankind to know something; but is there danger of knowing too much? This is what is said of spiritualists, they want to know, and do know too much, and we ask them, how do they know? What are their means of acquiring information not possessed by the rest of mankind? and we ask again, can man know too much about anything? is it possible for him to get beyond the limits of his own mind? We think that it is possible for some to be so far carried away by means of speculation and illogical reasoning, as to get beyond the depths of finite possibilities. The men who attempt to tell what God has done, and what he intends doing, transcend all human powers of reason, for an Infinite power, Infinite space, Infinite design is so far beyond the reach of the finite that all attempts to speak for, or of these things proves that there is scarce any limit to egotism.

We see scattered throughout the length and breadth of the land, institutions of learning; the objects of these institutions are to unfold

the mind, to train the intellect, to form and fashion thought, to elevate the standard of mankind, to supplant ignorance with knowledge, to give a wider range to the mind, to learn how to solve problems, to learn what the world is made of, and its relation to other worlds, and no one ever charges that these studies are carried too far; there may be individual cases where such education dethrones reason, but the trouble is not with the principles, but with the individual. But when spiritualists claim that they have positive evidence of a future life, they are met with the question, "how do you know," and why should one person be in possession of his information, and not the whole world? who has singled out one man and made him a medium through whom such intelligence can be transmitted, and a thousand equally honorable citizens never hear a word, nor feel the presence of the so-called dead. This is a perplexing problem to the thousands, but it does not shake the confidence of the medium. If all persons were born with the same brain formations, inheriting the same powers, were equally sensitive, all the people on the face of the earth would be mediums, and there would be none to dispute or question. But as no two persons are alike mentally or physically, it is impossible that they should all see alike, feel alike, or think the same. This endless variety in mind and physique is necessary to the growth and development of the whole; the questioner has his place in the world as well as he who answers; one is a help to the other so long as each is left free to pursue the true tenor of their ways.

Spiritualists have proclaimed to the world that death is not the end of man. The materialist asks "how do you know it?" We answer, the necessary evidence to satisfy us. Where do you get this evidence? from the spirits of the so called dead; they do not speak of death at all, but of continued life. Can you tell us where we can obtain this information? Yes, through some reliable medium. But we have no confidence in mediums; then we know of no other way by which you can obtain the desired information. But are you sure that the dead live? yes, as sure as that we live. Well how do you know? is there no other channel through which this information can be gained? none so positive as this. If A says: I am not dead, and we knew him to be a man of truth, and he proves his identity to us, this is evidence to us that A is alive as he says, but we can find partial evidence in nature that throws some light upon this subject. So far as man has been enabled to penetrate into the mysteries of the natural world, they have found that not anything dies, but there is a continuous change. The tree grows from a sapling until it reaches its leafy head above all the other trees of the forest, and then dies, as the term is used, but that is not the end of the tree; its huge trunk moulders in silence, but the living trees draw sustenance from the decaying body of the fallen one. The body of man is deposited in the ground, but is not allowed to sleep there eternally, nature uses it as a fertilizer and you can find properties of that body in other forms of life. There is a continuous round of changes, but no death; these things are known to us by actual demonstration, and what may appear more mysterious is the fact that

every part of the decaying body finally reaches and enriches a corresponding part in the growing body.

But in the case of man we must go farther than the physical body. We get no information from spirit life regarding the body that was buried. The mind is the same, the spirit form is to our sight a duplicate of the natural body, and this is why we speak so positively in the matter. But, says our friend, I can't see those things as you see them, and therefore feel justified in saying that it is all a grand mistake. But, my friend, do you accept any evidence that you have not seen or heard, if so why do you do it; why accept the report of the world's astronomers regarding the transit of Venus; you did not see it, why say the end of man is eternal sleep, how do you know it? We have proved our position, now you prove yours, and if you can give as tangible evidence that you are right, as we have, then we will investigate your theory. But remember hearsay evidence unaccompanied by proof, will not be accepted. We stated that death does not end all, now prove that eternal sleep is the future of mankind. If this case is to be tried upon its merits the side having the best attested evidence is entitled to a verdict. But, says our friend, you ask us to prove what is impossible for us to do, we only form an opinion regarding man from what we see in the works of nature, we never attempt to go further than the germ. Then my friend, you don't know that your assertions are true; then let us ask are you not doing the human family an injustice and an injury by pretending to speak authoritatively when you really have no evidence. It is an easy matter to deny, but a far greater task to prove a position. Yet this is what Spiritualism is doing; it is proving to the world, what science has never yet proved, the immortality of the soul.

But the materialist is not the only one who says spiritualists claim to know too much; the Christian makes the same charge, and we ask them how do they know these things are not as we state them, and what answer do we get. We don't find any evidence in the Bible that Mr. A can return and communicate; but we say, have you not Bible evidence of a similar character? and why accept one statement and not the other. Have you ever investigated the subject; no, now don't want to. Don't want to know whether life is continued or not? Yes, but we have the assurance in the word of God, and we have the evidence of witnesses who saw Moses and Elias, at the time of the transfiguration. But, my friend, you have no right to use that argument, that belongs to the spiritualist side of the question. Have you any other evidence of immortality than what you find in the Bible? No. Do you know who wrote the account of Moses and Elias' appearances? Yes, the Apostles wrote them. Did they see them, or is it hearsay evidence with them? Now we Spiritualists prove the appearance of Moses and Elias possible by the return of our friend A, otherwise we should question the account as given. But then your spiritualism is nothing but necromancy and witch-craft, the works of the devil, and the Bible condemns you, and as a Christian it is my duty to condemn you, and all others interested in this business. Well, my friend, let us ask you a few more questions; you

believe God created the world, and afterwards created man, and that every child born is by the decree of this creating power. Yes. Well what is it in man that thinks; if thought is produced by the action of the brain, then whatever is implanted in the brain, is with the knowledge and consent of this creative power. Certainly. Then if it be a natural result of the brain to doubt the Bible, who is the one responsible—God or man? Yes, but the devil interferes and changes the whole plan of creation. Does he? then your God is not Infinite, and the devil is; and there cannot be two Infinite powers occupying the same space at the same time, being antagonistic to each other. How are you going to reconcile these matters? God permits the devil to deceive mankind. Is that true? then is he not chargeable for all the evil resulting from such temptation; but then God sent his Son into the world to die for the sins of mankind, and has thus perfected a plan whereby the machinations of the devil are defeated and God glorified through and by this plan of redemption. Now friend, let us examine this subject a little farther; you say God's permits the devil to lead the people astray, and leaves his son to be murdered in order that his previous plan may be carried out; then, it seems to us, that the Jews who cried out "crucify him, crucify him," were the servants of God, and could not help doing as they did; then why are they a proscribed race; why do not the Christian world extend a brotherly hand to them, and welcome them as the agents of God in carrying out his decrees.

What has been the result of this plan of salvation? has it changed the purposes of mankind? is the world any more pure and holy than before? is there less crime in the world according to its population, than before? is God any more reconciled to man than he was before? How is it that there is so much said about hell, and the final destruction of a portion of the race? if the crucifixion of Jesus reconciled God to man, then man and God are as one and we fail to see what room there is for argument. But men must accept Jesus as their Saviour; you Spiritualists seem to forget this. But we do not see that we have anything to do about it; the whole plan, it seems, was decreed from the beginning; men were not consulted about it, and had nothing to do with it. We hold that man is born free, and lives according to the nature he has inherited. But your plan of salvation was gotten up independent of him; but are you sure there is no other way by which he can obtain immortal life? "No other way under heaven by which he can be saved." Spiritualism teaches that all men are immortal; that death is but the changing scenes of passing from one state of existence to another, and our philosophy and phenomena prove that man does live after the death of the physical body, whether the doctrine of the atonement be accepted by them or not; and again there are millions who never heard of your Christian plan of redemption, and they communicate with those living to-day, and they are not in hell either; how do you account for it? Oh! you are deceived; this; one of the wiles of the devil, but these spirits teach nothing but the purest morals and the necessity of living honestly. Has your devil reformed, for God's teachings go no farther. Now, my friend, how do you know that spirit communications are the devil's work? give us some evidence; opinions do not amount to anything unless there is proof. Have you ever seen this devil? have you held intercourse

with him? if so, what is he like, and what are his methods of communicating with you? You Spiritualists carry these things too far. How do you know?—at this turn of the argument our friend left us, and we pondered for awhile over the matter, and came to the conclusion that all his arguments were based upon tradition, refusing to use his reason if he had any left.

Spiritualism is not something based upon tradition or faith, but is susceptible of the clearest proof, and therefore differs materially from either materialism or christianity, and we ask, is this difference essential? we hold that it is, even the bible says "prove all things, and hold fast to that which is good." These investigators of the philosophy and phenomena are carrying out the principles of the bible while Christians do not. There is no reason why any one should be in the dark concerning matters of so much importance, as the conditions attending a future life; as well might man live in ignorance of the present; the argument is equally strong in one case as in the other; religious principles that cannot be demonstrated are of no value to anyone. The cry of humanity is, we want to know, but how can they know if the doors are closed against them. It has been the mission of Spiritualism to open the doors of Heaven to the human race; but the church seems to think we are making religion too common, they want to do all the talking, and be considered God's chosen ones. But reason says no, there are none specially elect, but every man, woman and child may elect themselves to office in the Kingdom of Heaven.

Immortality is not a gift, but an inheritance, God is not a loving father to-day, and a heartless judge to-morrow; physical life is short, we only begin an existence here, we are as babes, but in the fullness of time we shall reach a plane of maturity through the law of growth and progress. It is an easy thing for men to say they don't believe a matter; but have we not the right to ask them the reason for their unbelief, particularly when such denial is intended to destroy the evidence of another. Materialism and Christianity profess to have some knowledge of this world, and a great deal about the next, and we simply ask them for their evidence. Spiritualism does not rest upon the opinion of any man, or class of men; but is a matter that can be demonstrated, and is therefore entitled to greater weight and consideration than either or both of its opponents. One thing is sure, it can't be argued out of the world; neither can its principles be destroyed by simply denying them; being a fact in nature, it will live, though all men forsake it, or refuse to obey its principles.

Spiritualism is the religion of humanity, none are left out of God's Infinite fold; no, not even the most obscure being in human form, but what may aspire to angelhood, and in time will reach that position. Do you ask how we know this to be a fact; because we have seen and conversed with some who were outcasts in society; but they were not forgotten by the power which created them; when buffeted by men, when driven from homes of plenty, hungry and naked, when there was no one to greet them, no one to take them by the hand, some spirit whispered to them and their words sunk deep into their hearts, and to-day the wretched tramp is an aspiring angel. It is often the case that men know as little of their brother man, as they know about God, and the reason is simply this, they expect God to do every thing for them and they don't seem or care to know whether they have anything to do or not. Let all such make a study of Spiritualism for a short time, and they will lose some of their independent dependency; they will know that nothing produces nothing, and something yields a dividend of no mean proportion. These and many other things of interest to mankind we might speak of, but our communication is already too long, and so we will leave these matters for the present. DR. O. PHELPS BROWN.

**THE MINISTRY OF ANGELS, WHO  
ARE THEY AND WILL THEIR  
MISSION EVER END?**

There has ever been in the human soul a reaching out for what they did not possess; an aspiration for something mortals could not give; the idea of an intelligent force outside of the human, has led to vain conjectures as to the means employed by this power to make itself known, an open channel between man and the Infinite has always been an unsettled question; hope has led man onward and upward, they have expected at some distant day to see their God face to face, and listen to his voice either as a loving father, or as an avenger of laws not understood by them and consequently frequently broken. The theory of man's creation has left a deep impression upon the hearts of the people, for if the account be true there was a time when God and man were one; brief as was this companionship, the lapse of time has not banished it from memory, and we find a large percentage of the human family looking back to that time as the most important era in the world's history, and if true, it certainly was a time long to be remembered; but if untrue, the sooner eradicated the better, for age cannot change a falsehood into a truth.

The fall of man, as it is called, dissolved the copartnership originally formed; God retiring to his home in the skies, and man left a wanderer upon the face of the earth. So effectually was this separation that nothing that man could do could heal the breach. The expulsion of man from the garden, was not the personal works of Deity, but his will was executed through the agency of others, a race of beings man had no knowledge of prior to the time when he ate of the forbidden fruit. There is no record of the time when angels were created, they seem to have made their presence known to mankind at a time when they were as ignorant of their own origin, as they were of the origin of Deity. There is nothing pleasing in the first account given of the ministry of angels, they seem not to have been *en rapport* with mortals, but as an entirely different race of beings; though like man, created by Divine will, yet there was no sympathy between them, they always appear as avengers, or messengers delegated to perform some mission and then betake themselves to their homes again in the skies. It is not to be wondered at that in preceding ages; men never aspired to angelhood, but they had aspirations leading beyond what they consider angelhood to be. The common idea entertained is, that man may reach a position in the Divine favor and be constantly in the presence of God. They are neither to be angels nor messengers, but to spend an eternity in singing praises to the power which created them; and this was to be their heaven, from which we devoutly say "good Lord deliver us."

In the economy of nature, all things have their birth and death, some things pass into oblivion, others are born again into a new life. The primitive conceptions of angels is well nigh obliterated, those messengers of the skies have through their ministrations, proved to the world that they are not without sympathy for the human race; they no longer appear with flaming swords to keep men out of the garden of God's love, but they come as guides to lead us thither.

The world is beginning to comprehend what it is to be an angel, and this knowledge does not make them dissatisfied with their present state, but rather gives a glowing touch of beauty to even the most humble walks of life. The world is indebted to Spiritualism for its present understanding of the term angel; before Spiritualism was revealed the conception of angels was the same as our earlier ancestors entertained, and there is no probability that the present would have been any better informed, if the angels themselves had not come to earth and dispelled the errors of the past, so that having a better conception of angelhood cannot be ascribed to any special providence; but all honor must be given to the angels. But does this honoring a creation, detract from the love and reverence felt toward the power creating them? We honor God most when we acquire a correct understanding of what he has done, hence honoring a good man is honor to God, for it is the good in man that calls forth an admiration and esteem; and there can be no difference between goodness in God and goodness in man, only in degree. In one case it is Infinite goodness, in the other finite, and as the finite is an undeveloped part of the Infinite, so there can be only a relative difference in the goodness of both. There is only a relative difference between all that is on earth and all there is in heaven. Take for example the material world, in every atom there is a relationship between it and the largest rock and highest mountain, the sandy wastes of earth may by development and cultivation become the most fertile; so with man, the poorest specimen that crawls, is related to the most refined and cultured, even to that power we call God. Hence with a true conception of manhood follows as a natural sequence angelhood, which we hold to be an exalted condition of human life. In former times angels were not supposed to occupy the same sphere of life as mortals, even this world was considered to gross for their refined natures, but the present conception of angel differs widely from past conceptions. Now this world is regarded as good enough for any being to live upon, no matter how refined or spiritual they may be; this change in ideas has not been the work of a day, but is the natural outgrowth of human possibilities. In former ages, angels were regarded as neither human nor specially divine, but a mixture of the human with bird and animals, and hence their appearance instead of awaking feelings of love and reverence, was always regarded as an evil omen; the religious instruction imparted to mankind, has always led them to look upon the inhabitance of another world as having no right to interfere with the manners and customs of this, hence if angels come as servants of mercy, they were misunderstood or rejected, and when they ceased visiting the earth at all, as is the opinion of many to-day, their past visitations were looked upon as something out of the natural order of things.

If we accept the scriptures as authority upon this subject, we should be compelled to admit that for the past two thousand years, this world has been left to itself. God had no more concern about the welfare of men than he had for the smallest insect that floats in the air, and we are left to form two conclusions;

either the race has gone from bad to worse, beyond redemption, or they have progressed so far that there is no necessity of any interference in their plans and projects, to determine just which is the true state of affairs we can only refer to past conditions, and present attainments. Certainly if the former ministry of angels proved none affective it was the part of wisdom to withhold their visits; but is their scriptural theory of angel life true? If it is so, then man was not the only being created in the likeness of God, but was a second edition of creation; of which the inspired writers had no knowledge; or did not consider it necessary for the inhabitants of the earth to know anything definite about them; a most effectual way to build up a breastwork of superstition impregnable to the mind force of man. But the traditional story of angels appearing flying through the air, is destined to find its burial place along side of other decaying corpses of every other superstition born out of the ignorance of man, while occupying a very low plane in mental development. If there were reasons for the creation of a race of beings solely as messengers, then their mission, so far as mortals are concerned, was fulfilled two thousand years ago; and it does not concern us whether they have been swept out of existence, or retired as pensioners upon the bounty of an indulgent power whose only servants they were. Of one thing we are certain, if the ministrations to-day were of a similar character to what they were in olden times, we are fully as well without them as we should be with them; for in no case was the moral standard of mankind elevated by them, and hence we do not hesitate to pronounce all former ministrations failures.

In this age of the world, men entertain different views regarding things and beings, both human and superhuman; when they look for angels they do not explore the heavens above trying to find them, but they have learned to look among the children of men for them, and their searching has not been in vain; instead of occasional visits it is known that this world is the home of angels, and they are in all respects human. We have given as a definition of the term angel to be, an exalted type of manhood and womanhood, for the angels of the nineteenth century are male and female, they have hearts and hands to love and help, they follow men, but they have shed their wings, instead of flying through the air, they move about among the children of men on errands of mercy, never tiring, never growing weary, never threatening but always loving and merciful.

Who are angels? mothers who watch over the footsteps of their children, who teach them the true paths of life; the father is an angel who cares for the wants of his family; the sister that leads an erring brother into paths of rectitude, she is an angel; the brother who watches over a sister is an angel; the one who seeks the abode of the lowly and ministers to the afflicted, they are angels whether sent by some omnipotent power or led by their own impulses. Spirits who make the cause of humanity their cause, they are angelic ministers, they are the servants of God, for goodness is Godly. As far back as the mind of man can

go, we find angels at work ministering to the wants of the needy, but in those remote ages angelhood was supposed not to be within the range of human possibility; every thing extremely good was regarded as superhuman, but we of this age, have discarded the doctrine of total depravity; if we find a man or woman of a depraved nature, we ask how they became so? When did those evil propensities first manifest themselves, and if they traced to hereditary entailments, we pity rather than condemn them. But this position is antagonistic to the Christian religion, which charges all things in human character as the result of some creative power other than human. Thus they make God the projector of evil as well as good. Spiritualism lays the acts of reason at the roots of these wrongs, it advocates a pure parentage and a noble birth, and then there can be no reason for a second birth, only that birth out of the mortal into the spirit life.

Angels are born, not made by divine decree. We see these flowers unfolding before our eyes every day, we see them spedding their way through the crowded streets on errands of mercy, we follow them to their homes and we listen to their voices as they direct the thoughts of the dying one to the change that is soon to take place. These are Gods ministering angels born with human hearts and willing hands; but are they regarded as heaven born messengers by the masses? No, they are, if not identified with some religious organization, regarded as simply kind-hearted people; but let them close their earthly career without their name being inscribed upon some church register and their death is to them the greatest calamity that could befall them, for now they must dwell with the outcasts of earth, with no means of alleviating their own sorrows or ministering to the wants of others. Again it has been supposed that when the elect passed to spirit life, they might in some manner exert an influence over Diety and cause him to look with pity upon the children of men, but thus far, there is no evidence that even one of the millions who have passed from earth, have seen God, and therefore lacking necessary proof, how can the inhabitance of earth take any interest in their devotions or promises.

The ministry of angels must continue to grow and become more frequent, as every humanitarian who passes to the spirit world finds a wider field to labor in than when in the earth form; obstacles they had to contend against here, do not exist there, here the wants of the body draw heavily upon their time now there are no barriers in the way, and the work goes on from morn till night, from year to year, and there is a satisfaction in knowing that notwithstanding the charges made, that all human goodness is but "filthy rags," still we see a vast improvement in the race; instead of going backward the tide is setting in favor of man; the natural development of the race if left free to work its course, would in a few generations produce far more of good than evil. Let us remove all superstition from the minds of men, and it would not take many years to enfold within them the germ of Spirituality implanted in their natures. The enemy of human progress to-day, is found in the remanents of religious superstition, which have

followed the footsteps of man from primitive birth down to the present time, and here is where we locate the battle field of the present and future. It is not that here and there is found dishonest officials—men wearing the sacred garb of the ministry become profligates, these are simply results of these old superstition not yet outgrown. Banish the doctrine of an atonement, and you will see less crime; make men feel that they are responsible for their own acts, and you cause them to ponder on the consequences of wrong doing; for this end the spirit world is laboring constantly; it is not so much to increase the number of professed Spiritualists by some wonderful demonstration, our object is to break the chains which bind men to these idols, this work accomplished and there need be no fear for the cause of Spiritualism. Set a man free, or show him how he can free himself and you have laid the ground work for a Spiritualist. Men cannot be driven to see what they will not or do not recognize the necessity of seeing; the idea of a spirit being able to influence or impress its identity its thoughts upon a mortal, seems to many incredible, but remove the superstition which has been attached to spirits and all opposition will vanish.

Just how to bring about this desired result, is the question we have to answer. Men unaided cannot do this work spirits if not assisted cannot accomplish it; there must be a blending of forces, a unity of purposes between spirits and mortals, in other words, we must become ministering angels, messengers of peace and good will, working for one end and that the betterment of the whole race. The time when the ministry of angels will cease can only be determined by the length of time the human soul will exist, for so long as there are grades of development, the higher must minister to the lower, this is a law of nature and cannot be changed. Who would desire to live, feel and act as their forefathers lived and felt; above their heads the heavens were as brass, their voices only reached through the arched vault, not a human voice was heard coming from that region, around about them was a world given over to the evil one, and the natural conclusion would be that every one was going from bad to worse; but just when the darkness had become most oppressive, the angels came and rolled away the stone from the sepulcher, and said to the whole world, the truth was crucified centuries ago, and buried in the supulcher built of blighted hopes and cemented with the tears of penitent souls. Angels rolled away the stone and they have kept rolling it farther and farther away and ultimately it will be buried in the ocean of oblivion.

Who are the true friends of mankind, they who enslave them or they who labor for their freedom? Let who will answer this question. If honest, they will say they who bring freedom are the saviors of the race. There need be no fear of the angels of the nineteenth century ever getting through with their work. Having been taken from the working capital of earth, they will keep the ball rolling so long as a human soul can be found who has not been redeemed from the ailments incident to material life and associations. Just when this time shall come we cannot say, that it will ever come

we do not know, but one thing we should do, live every day as though it was the last on earth, with love and charity for all. Thus do we lay the ground work for a bright and useful present and future. May the most holy angels be with you to assist you ever onward and is the soul prayer of

LEONIDAS POLK.

KIND EDITOR—I prize the OLIVE BRANCH because it contains so much that is valuable. I am not a Spiritualist, therefore am not biased by belief, but I like the common sense views that are expressed by different individuals. I am also much pleased with your talk with subscribers; your own "spectacles" are the safe ones to look through; no one can succeed if governed by the opinions of men, for they are as varied as the stars in the vaulted heavens. I admire decision of character; know that we are right and act upon it, but as you say, if we find ourselves in an error correct it, that is wisdom. The January issue was extra good. I like every bit of it, but there are some articles that pleased me more than others. "Reflections," "The good, beautiful and true." The poetry, "Blind no More," is a gem of priceless worth; just these articles are worth the year's subscription, and Mr. Boynton's story is excellent. I have a veneration for the dear face of that aged Doctor, he resembles a doctor that died here in Dalton a few years ago. He was the physician of the town for many years; and Mrs. Pinkham's face is a real comfort. I hope that man who feels so in regard to them will get through this world with his fastidious notions and not come in contact with anything more offensive than those dear faces. If so he will find heaven here below, without passing out of the body. I wish that I could believe in Spiritualism, for it must be comforting.

Dalton, Mass.

C. H. W.

We desire to call the especial attention of all subscribers living in the State of New York, to the bill which is to be presented to the legislature, and each subscriber is requested to see or correspond with their representative at Albany, and urge upon them the necessity of repealing those obnoxious medical laws enacted two years ago. Any law which deprives a man of his right to exercise the functions nature and God has endowed him with, is an unjust law, and if found upon our statute books should be repealed. We hope the Spiritualists of New York State will make themselves heard on this subject.

*A Bill for an act to protect and preserve the natural rights of residents of the State of New York, in sickness and medical attendants.*

SEC. 1.—The right of every citizen and of the people to employ for medical purposes the services of any individual in whom he or she may have confidence, whether such employee has or has not a medical diploma, or has or has not registered as a physician, shall not be questioned in the State of New York.

SEC. 2.—No such employee as aforesaid, shall be liable to fine or imprisonment for rendering such service, when guiltless of any false representation in connection therewith.

SEC. 3.—All acts and parts of acts inconsistent with the provisions of this act, are hereby repealed.

We have on hand a few bound volumes of the OLIVE BRANCH, 1881 and 1882, two volumes in one book, which we will sell at \$2.00 each book.

*The Olive Branch.*

PUBLISHED MONTHLY.

UTICA, N. Y., FEBRUARY, 1883.

Entered at the Post Office in Utica, N. Y., as second class matter.

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## FOR THE DEFENCE OF SPIRITUALISM.

Ever since Stuart Cumberland landed on the shores of America, he has been treated to an amount of advertising free of all expense to himself, that is truly marvelous. One or more of the New York dailies have freely donated a large space in their columns to telling who Mr. Cumberland is, and what he intends doing. And he has shown himself quite an expert in manipulating the public press and making it to assist in doing what he has failed to do. Mr. Cumberland is no doubt surprised that all mediums did not discard their gifts of mediumship instantly upon his landing. The assurance of this man is truly wonderful, in fact it is all that is remarkable about him, and he no doubt thought that with the assistance of a few clergymen and himself, Spiritualism would be buried beyond the possibility of a resurrection; but he evidently misjudged the men and women against whom he has declared war—at no time or place has he demonstrated anything new to the Spiritualists of this coun-

try, and therefore we see no occasion for the spiritual press to feel alarmed or to notice him more than to let their readers know that such a person had come among us.

So far as we can learn, Mr. Cumberland claims to be able to duplicate any or all forms of physical manifestations. Supposing he can by some slight of hand performance imitate the rap, what of it, does it prove anything against the honest medium? We, and thousands beside us, know that spirits do produce the raps. Mr. Cumberland says he can produce similar sounds by cracking his toe joints; well, let him crack away to his heart's content, that does not dispute the testimony of the spirit world. Suppose he can by tricks, tie and untie himself, or simulate form materialization. He says his performance is purely mechanical; what does it prove as against the well attested evidence of thousands who have seen mediums tied and untied by spirits; and have the evidence of their own senses in regard to materialization. If there were no genuine spirit mysteries, Mr. Cumberland occupation, would be gone, and this very fact that so many trixters make this matter the study of their lives, is the best proof of the genuineness of spirit manifestations. We see no reason why so much space should be given in the columns of the spiritual papers to advertising this man; every notice of his performances is an advertisement for him, which he secures without expense to himself. As for ourselves, we are willing Mr. Cumberland should go on cracking his toe joints throughout all eternity if he so chooses; such demonstrations do not detract from genuine physical manifestations in the least, but he has managed to secure a larger amount of free advertising than any other man in the same line of business that has ever traveled. And now that the public has been informed regarding him, we hope the spiritual press will no longer notice him in their columns. Men of his class grow fat on public charity; withhold public notice of him and he will die a natural death. Spiritualism is too well understood to be in the least danger from traveling montebanks, and so long as he says he produces all his manifestations himself, let such as are interested in him support him; he is of no interest to Spiritualism, nor can he endanger it in any way. Make him pay for his advertising and then see how long we shall be bored with his presence.

## BOSTON LADIES' AID SOCIETY.

Business demanding our presence in the city of Boston, Mass., in the early part of January, 1883, we received a cordial invitation to attend a meeting of the above named society, at their rooms, No. 1031 Washington street. Four o'clock in the afternoon found us at the hall, and we were ushered into the presence of some sixty ladies, and only three or four gentlemen. This being the first Friday in the new year, was the time for the election of officers for the ensuing year, and when we entered the hall the ladies were earnestly at work preparing the ballots for president; this being the first time we had ever attended a meeting of this kind, we felt somewhat interested in the proceeding. There is an opinion entertained by the male members of creation, that they alone are qual-

ified to conduct business of this character; that ladies are not supposed to understand parliamentary rules; and though ladies are the workers, men must conduct their elections for them. Let such as are egotistic enough to harbor such opinions in this age of the world, attend one of these January meetings, and they will learn something to their advantage in the way of conducting elections. A more orderly election we never saw, and we think if St. Paul was present in spirit at that time, he must have felt chagrined by the remembrance of what he said regarding women. After the election was over, tables were spread and all sat down to a substantial lunch; but about this time, several of the opposite sex had found their way thither, and whether they came for the purpose or not they were too modest to refuse the invitation to partake. After the physical man had been cared for, the party broke up into groups, some indulging in card playing, others in social conversation. While enjoying the society of several of the ladies, that prince of good fellows, Charley Sullivan, commenced singing in his characteristic way, and we learned that that was the signal for other duties and pleasures. The newly elected president called the meeting to order, and made one of the most practical speeches it has been our privilege to listen to in many months. Speech making became the order of the evening, and we listened attentively to the experiences of those present, but the lady president had the good judgment to reserve for the last speaker Mr. John Witherbee, of Boston. This gentleman has his own way of stating what he has to say, and from what we learned while there, we came to the conclusion that meetings of this character would not be complete if Mr. Witherbee was absent.

The object of the Boston Ladies Aid Society, though a spiritual organization, has for its platform, the care of the poor and needy, irrespective of caste or creed; and we are glad to see the members of this society manifest so broad a humanitarian spirit; and we feel that if in every city and town, the lady Spiritualists would organize such societies, great good might be accomplished. But Spiritualists as a class seem to feel that there is not enough of them to do any thing of this kind; two or three can do a great amount of good if they are so inclined. There are poor among our own people that need assistance, and it is anything but spiritual to let the sick and poor suffer, when by a little exertion their wants could be relieved. Spiritualists are too much inclined to crawl into their own shells, while they profess to be humanitarians. Physical wants need to be supplied as well as the spiritual wants; a starving body is a poor receptacle for a deathless spirit; a hungry man or woman or child, cannot feel very angelic, and we believe the most perfect angels are they who do angelic work among the poor, for if they know how to minister to a body and mind distressed, they will know how and where to minister to the spirits imprisoned after passing to spirit life. Practical Spiritualism is what we want, and it is what the world wants, and it is what we must give them, or forever remain under a cloud. We talk too much and do too little. Supposing we reverse the order, do a little talking and make ourselves conspicuous by our doing.

For the OLIVE BRANCH.

**NO NERVE, NO FEELING.**

So says the scientist. But we would like to know if there is any feeling in the nerves? Why there is any feeling in the nerves? Why is all is all feeling and sensation lost when one is under the influence of ether or chloroform, the nerves being uninjured, as is proven when the effect of the ether or chloroform has passed off. The nerves of the dead do not feel, though they still exist, and are not marred. What is the matter? We think the nerves are only the avenues through which sensation is manifested, and what feels is an invisible power that manifests itself through the nerves. When that power is withdrawn as in death, or held by ether or chloroform, the nerves forget to feel, and that seems to prove that there is no feeling in the nerves, besides what is manifested through them by an invisible life power. We have the testimony of many who have had the misfortune to lose a leg or an arm, that they sometimes feel pain apparently in the limb that is gone.

But we have further proof that it is the invisible spirit that feels, and not the nerves. Some sad and alarming news will seem to paralyze or prostrate the whole system, though nothing is hit by it but the invisible spirit. In cases of emergency and excitement the physical powers seem to be increased, when the fact is, that it is only the increased power of the invisible spirit that makes it appear to be the outward form. The outward form is controlled by an invisible power within. In 1843, when animal magnetism was the Millerism Christ that came to earth with ten thousand of his angels, they were afraid of it, thought it was the devil that God had sent instead of his Son; that God had made a mistake. I had told them beforehand that there was something about to happen that would disappoint them, and they would be its enemies. So it proved.

I hired a fourteen-year-old boy, in the spring of 1843, and being a positive magnetiser myself, I put him into a magnetic sleep, and soon found that he was a clairvoyant. When he was under my control in a trance, any one might pinch him, prick him with a pin, or pull his hair, and he would not cringe or seem to know it. But when the same was done to me, he would cringe, and seem to feel it more than I did. How could that be possible? Answer—His spirituality was controlled by mine, and had nothing to do with his own outward form while thus controlled, and as his physical form was controlled by the life or spirit power within me, what effected my outward form effected his also.

Up to that time I had been taught that when the mortal form was dead, all was dead, and would remain so till the mortal form would be raised and made alive. I had no idea that there was an invisible power in humanity that could think, see, and know things beyond the reach or sight of the mortal form. But soon after I hired that boy, in early spring, nine of my sheep strayed away, and I let him go with a young man that was in my employ, to search in the neighborhood for them. They did not find them. In the evening following their fruitless search, as a matter of curiosity, the boy was entranced and requested to find the

lost sheep if he could. In a little while his countenance seemed to brighten, and he spoke, saying: "I have found them, there are fourteen." The next morning he went with said young man and found them with five other sheep, just as he said he saw them the evening before. They had strayed away beyond the limit of our school district, where that boy had never been. He proved on other occasions that he could find things when in a trance that he knew nothing of when he was in his normal condition. On one occasion we wanted to cross a branch of the White river, in early spring when the water was high and riley. The bank had been washed away so that a tree had fallen across the stream, the roots still holding on the bank. The stream was about thirty feet across, and four feet deep, running fast. There was no way for us to cross the stream, than to walk over on the limbs of that fallen tree; the swift moving current and the motion of the limbs of the tree when we stepped on them, made the boy dizzy, and to prevent him from falling into the water, I took him by the hand and used an iron bar for a staff to keep my own balance. When we had got about half way across, the water was so deep that the bar went out of my hand before it touched the bottom. We had then got where the limbs were not quite as limber, and I succeeded in getting the boy across. Then I took a hoe that had a very long handle, and tried to find the bar, but did not touch it. After a long search I was discouraged, and about giving it up, and said it was of no use for me to search any longer. The boy was then entranced. His back was towards me to prevent the sun from shining in his eyes. He was three or four rods from me and told me where to put the hoe down, and how to move it, and by following his directions, I took the bar up on the hoe the first time. There was no humbug about it, and I was astonished. When the boy was restored to his normal condition, I wondered how he could see in that riley water, when I could not, and asked him how he found the bar. In the simplicity of a child he answered, saying, "I went right down in there and found the bar half covered up with mud." I knew his mortal form did not go into the water and I knew he had found the bar when I could not find it. I could not help knowing then that there was an invisible, conscious, intelligent something in humanity, besides the visible form. My old theology took a dreadful shaking about that time.

On one occasion he left his hat on the bench in the portico, and went to a camp-meeting and stayed over night, but when he came home his hat was gone, and no one knew where it was. I remembered seeing it on the bench in the portico after he went to the meeting, and as there was a strong wind that day I thought it had been carried away by the wind. Not being able to find his hat, he wore his cap three days in September, and the weather being warm it made his head ache, and in the evening of the third day he asked me to put him to sleep, (as he called it) saying "I want to see if I can find my hat." I put him to sleep and directed his attention to the place where he left his hat. In a moment he spoke, saying, "Solomon has got it," (our little boy two and a half years old)

and began to pant, saying, "there he goes," and seemed to be following him into the kitchen and through it, and through the cinqueroom and up the chamber stairs, and across the chamber, and then said: "there it is all jammed up behind an old chest." My wife went and found it just as he said; that proved that he could see past actions as well as things present.

On one occasion this boy was in a magnetic sleep in a public assembly, and they wanted to see him scuffle; I told them to bring forward the strongest man in the house if they wanted to see him scuffle. They did so, and I put my fingers on his combativeness and destructiveness, and let him go for the strong man, but as he was too much for the man, I excited his bonevolence as quick as I could get to him, and took him away. How he became so strong when thus excited, I never knew. I felt no loss of strength.

The boy was so susceptible to magnetism, that when he was in his normal condition walking from me at a considerable distance, by my will power I could stop him in a moment and he could not lift a foot. On one occasion he got up on a cart wheel and stood there some six or eight rods from me, and with my will power, I fastened him standing up there and he could not move till I willed him to.

By him I proved phrenology to be true. By exciting his combativeness, (more properly courage) I could send him to Niagara Falls, and make him think he was standing on the table rock, where he could see the sheet of water pouring down into the deep below, and he would smile and appear to be perfectly composed and happy. But when I took off that influence, and excited cautiousness, he would cringe and want to get away.

I could give him a raw potato to eat, and make him think he was eating a sweet orange, or a delicious pear; I could send him to distant cities, where he nor I had never been, by giving him up to the care of some one that was acquainted there, and he described them so that those that were acquainted there, said he was correct.

Experiments with him prepared me to believe in Spiritualism when the raps came. What I have seen and heard, has convinced me that the one that feels, thinks, sees, acts and is conscious, is invisible, and manifests itself through the visible form, is the builder of that form, and can exist when out of it.

That boy is now over fifty years old, and still lives in Braintree, Vt., and says he can feel my influence every time when he is near me. He is a Spiritualist.

JACOB A. SPEAR.

**BOOK NOTICES.**

We received from Messrs. Colby & Rich, publishers of the *Banner of Light*, a copy of Prof. S. B. Britten's latest work, *The Battle Ground of the Spiritual Reformation*. Every one associated with the present spiritual movement, no doubt feel that they shou'd help fight its battles; but how little can be done by isolated individual effort. The most powerful enemy Spiritualism has to contend against, is the press. Individual assaults do but little harm, for they only reach a few, but the press is nearly omnipotent in its scope and influence. Here is the

true battle field, and there are none better qualified to lead the charge than Prof. Britten. This, his latest contribution to the spiritual literature of the day, should be in the hands of every Spiritualist; few really comprehend how much Prof. Britten has done to place Spiritualism before the reading public in its true lights. We trust this work will find a ready sale, not only among Spiritualists, but every one who loves the right, who loves to see justice done should have a copy.

Send to Messrs. Colby & Rich, of the *Banner of Light*.

—Received from D. Lothrop & Co., of Boston, Mass., a copy of *Wide-Awake* and one of *Baby Land*. The former is a very handsomely gotten up magazine of 144 pages and 150 pictures. The contributors to this magazine are all able and pleasing writers. We know of no other magazine so entertaining for the young. Their motto is "Fight interesting bad literature with interesting good literature." This magazine makes a handsome Christmas and New Year or holiday present. Price per year \$2.50. Send to D. Lothrop & Co. Boston, Mass.

THE EMPLOYER AND EMPLOYED;  
OR,  
NOTES OF LIFE IN A COTTON MILL.

BY WARREN BOYNTON

CHAPTER 4.

Such a message caused a great shock to one of such a sensitive nature as Mrs. Ackerton. Did the proprietor of the factory mean to oppress her? Did he not know her trials? Yes indeed, for she had artlessly told him all her troubles; did he know that she belonged to the same communion as himself; that they had, and were now united under the same articles of faith; that he should have known, but for all that or without any such connection, would he drive a forlorn and helpless struggling woman with three children to support, into the street to seek a shelter over their heads, on such short notice? What had she done to deserve such treatment? Was it not enough that her boy's wages were withheld? Did not that pay off the score of indignation which her course of conduct had merited from their hands? Where could she go? What could she do? No house or shelter for herself and little ones, and none to be had, for every tenement in the village was occupied to its fullest capacity. But, she thought, they will not drive me out as long as I keep some of their operatives to board—but she was doomed to disappointment here also, for that evening every boarder packed up his things and left her house without a moment's notice, and some of them were in arrears for board. Her case seemed a desperate one indeed; she retired to bed only to weep and pour forth her sorrows in prayer to the widow's God. In the morning she arose early in order to repair to the house of the proprietor to plead with him to stay, at least, his cruel mandate. But before she was ready, a loud rap was heard at the street door. She opened it with fear and trembling, and who should be there but the proprietor of the mill.

He bade her good morning, she tried to respond, but only uttered sobs. When she could speak, she said, "Brother Bond, do you intend to turn me and my family into the street?" The idea of Brother, was something new to him, but he replied, "We do not wish you to be turned into the street. We find it necessary to give another family your place, as you do not furnish us with any help. However, I think there is something wrong somewhere, which I mean to unravel. But why did you call me brother?" Said she, "because we both belong to the same church; and I am surprised and pained that you could do by me as you have undertaken under the circumstances." "Do you belong to —— church?" "I do indeed." "Well I did not know that before." She replied "whether you knew it or not, I do. But that, I consider, is no good or valid reason why you should or should not oppress me. I am a poor widow with a family of helpless children, and your humanity should prompt you to treat me with ordinary respect, and not oppress me. I have these fatherless children, who look to me for support; and all the hours of the past night I have prayed and wept before the God of the helpless." Said he "I do not know what made me come here this morning. I did not want to, but something seemed to urge me forward in this direction; and when I came along here I could have gone past, but it seemed to me as if I must stop and see you. I could not sleep last night, I tried hard to compose myself, but it was of no use; it seemed all night as if something was wrong and I had unconsciously had a hand in it. I arose early this morning and started in this direction, without any particular design except to take a morning walk; I had a strong impression to call on you; I knew that you had received no notice to vacate; and had no desire to see you, for I was told you was a perfect Santippe, and your children or boy in particular, was a headstrong, saucy and ungovernable child. But somehow I could not resist coming to see you without doing violence to my better nature. So I have called." This conversation all occurred at the door. "Walk in, Mr. Bond," said she, (begging his pardon for not inviting him in before) "and be seated." He came in and took a seat where he had a full view of the two little girls as they lay sleeping like two cherubs, in their cot in the corner of the room adjoining. Said he, "Mrs. Ackerton are those two little children in the cot yours?" "They are my twins," she replied. "How exactly alike they are," said he. "Can you distinguish them?" "Oh yes," said the mother, "very readily." "How beautiful they are," he exclaimed, "do you intend to rear those little girls for the cotton mill?" "No," she said, as the tears chased each other down her cheeks, "I had no such an idea, but I know not what I may be obliged to do." "Oh Mrs. Ackerton!" said he, "this factory business has given me much disquietude; it has caused me many misgivings, I have often regretted that I invested my money in such a white slave operation, not but what the manufacture of cotton good is legitimate and right, but the manner of conducting the manufactory. I have tried to make myself believe that it was right. Your case the other day was only one of many; I have tried to make my conscience

succumb to business, but I have often feared that my love of gain would so dwarf my moral nature, that I should at length become callous to the voice of my higher nature, and thereby ruin all my prospects for a better future. I did not realize what an accursed business it was or could become; it sometimes seems to me that the stain of human blood is upon the cotton when it leaves the fields of the South, and that another and deeper stain must be added by soul and body crushing at the north. I must work a reform; I am in the business and I will labor to remove this evil if possible; if not I will dispose of this bloody, and soul and body killing traffic. I have followed the advice of my superintendent altogether, and now I feel that I have been misled and that cruelty has been practised in my mill." "I am glad to hear you talk so," said the widow, "I cannot rest as matters stand," said he, "I feel that the widows' prayers and orphans' tears and the crushing and degenerating influence upon others, will totally destroy all the good there is in me; I never was made for a slave master, and I will not harden my heart for all the gains of any business. I have the means, and ability to institute a reform; and I will commence today. You may keep your tenement, and instead of charging you six dollars per month, I will let you have it for four, which is a good percentage on cost; and if you are not able to do that, come to me and I will see what more can be done. We owe you two dollars, here is five; take it and say nothing. I will also raise the wages of the operatives and shorten the hours of labor from fourteen to ten, so as to give all who chose a chance to attend meetings and lectures, or to read at home; the price of boarding will hereafter be one dollar and fifty cents per week for girls, instead of one dollar and twenty-five, and twenty-five per cent more for men and boys. I will establish a school in my mill where all the children shall attend alternately a half day each and labor the other half; I know this will increase my expenses without a corresponding income, or at least it seems probable that that will be the result, but I will do it. I shall have overseers and foremen who will treat those under their charge with respect and tenderness; I shall allow a majority of the operatives as bona fide evidence against the conduct of my overseer or foreman. I shall try for a reform; by the help of God I will have one." "You talk like a true son of New England," said she, "and are worthy of your sires. I am truly rejoiced and thankful to hear you discourse in this manner for one, my weal and woe and that of my helpless offsprings, seem now to hang upon the fulfilment of your truly christian resolution. I am thankful to you and the spirit that prompts you to such a noble enterprise, to such a philanthropic movement; for it seems to me that I must yield to dark despair when matters stood and faced me in all their terrible aspects, so withering, so crushing, so devastating to all my hopes, but now the sun arises again with promise, warm and productive of happiness." Said he, "If you desire it, your children may go to the factory school; now be of good cheer, and before you suffer the want of any necessary things come to me." And bidding her good day, he left the house.

(To be continued.)

## NEW YEARS GREETING.

THROUGH THE ORGANISM OF FANNY CROCKER.  
SPIRIT R. D. OWEN.

In the circuit of life are many mysteries that the mind of man at the present time is not enlightened on. In his daily rounds of existence in the duties which are incumbent on him, besides the many responsibilities that naturally fall to his share, as being his part to take upon him under such a subject are unfathomable tree. It will take more than the natural life to unravel this. Urged onward by those influences which come at his bidding, he is rendered miserable or happy. With himself it rests for good or evil, within his own breast can be hidden that which determines his peace or vexation. Much can be learnt by observance of yourselves first, and then be careful how you pass judgment on your brother. It is often the case that he who sits at the head of your judicial Court, passes sentence upon those who in a hasty moment fringed upon a law, but within themselves are principles reaching higher than in him who passed the sentence. In choosing men for such offices where justice and equity should preside, it behoves you all to exercise the greatest scrutiny as to character and certain proclivities which cling closely to many individuals. In your courts justice should hold supreme sway, her symbol is the ballance, yet how often are the ends of justice defeated, nay sold to the highest bidder. Oh my friends how much needs reformation, how much in the affairs of State need a cleansing, such as in the minds of man was never known. Party is the theme not principle. He who can hold within his hand the golden key, is the one to be worshipped. This must change, many who will see their error, and many will be sunk in the depths of despair. To them the hour will sooner or later come where they must release their hold on all earthly things. Come soul, make money, you have houses and barns, but what if your soul is demanded of you that night? In this sentence is illustrated the fine examples which are set forth in the life of the Nazarene, and which should call the attention of earth's people in the nineteenth century. Come to the front and give of your plenty to your starving brother, feed and encourage him in the great struggle of life, make his home happy, and when the blazing hearth warms you and merry voices of gladness echo in your halls, then remember the pitiless child of poverty, ill-clad and shoeless out in the street. Be not oblivious to these truths, take them to your home, take them to your hearts, ponder on these things which assume such magnitude; close not your eyes and say "I see them not," nor your ears that you hear them not. Oh! how we strive to help humanity, and our spirit often sorrows for those who sit in the shadows, woed by despair. We would come, this new year, to you in full assurance of love, we will give our help to those who seek the truth and unto those who doubt the possibility of our communicating with the dwellers on earth. Say, we greet you in truth and purity of spirit. Come join us in the great work of redeeming all humanity.

Pay up your Subscription.

## SOULLESS PRAYERS.

Selected.

I do not like to hear him pray,  
On bended knee about an hour,  
For grace to spend aright the day,  
Who knows his neighbor has no flour.  
I'd rather see him go to mill  
And buy the luckless brother bread  
And see his children eat their fill,  
A laugh beneath their humble shed.  
I do not like to hear him pray,  
"Let blessings on the widow be,"  
Who never seeks her home to say—  
"If want o'er takes you, come to me."  
I hate the prayer so loud and long,  
That's offered for the orphan's weal,  
By him who sees him crushed by wrong,  
And only with the lips doth feel.  
I do not like to hear her pray,  
With jewelled ear and silken dress,  
Whose washerwoman toils all day,  
And then is asked to work for less.  
Such pious falsehoods I despise!  
The folded hands, the face demure,  
Of those with sanctimonious eyes,  
Who steal the earnings of the poor.  
Those sainted faces that they wear  
To church and for the public eye,  
Hide things they are not on the square,  
And wickedness done on the sly.  
I do not like such soulless prayers!  
If wrong, I hope to be forgiven;  
Such prayers no angel upward bears—  
They're lost a million miles from heaven.

## PEN SKETCHES.

DEAR OLIVE BRANCH:—Since writing you last October from Oakland, I have served the first society of spiritualists at San Francisco, an engagement of one month and delivered some lectures for the Oakland society. I found the society at Oakland had engaged a lady speaker for the fall and winter, and that she was doing efficient work.

Through the politeness of Brother Grover, I visited his beautiful home at Santa Cruz, and gave some lectures in the Church that Brother Grover had recently purchased, and to large and appreciative audiences. My stay at his elegant cottage-home, embowered with evergreens and vines and fresh blooming flowers, was one of the most delightful experiences of my life. The OLIVE BRANCH comes to his home regularly and I found in his library the back numbers preserved in book form. Bro. Grover and his estimable wife are both earnest workers for the cause of spiritualism in their place, and hope soon to establish regular meetings in the Church he has bought. I left that charming place with many regrets, promising to return some future time to renew my work there.

From Santa Cruz I visited Stockton, a town of some twenty thousand inhabitants. I found a pleasant home with Bro. Cook and lady. They both are true-hearted spiritualists and have labored to open the eyes of the blind in that orthodox enslaved community. My lectures were largely attended and some good was done among the more appreciative minds, but the press, true to its time serving spirit, made ridicule of both my lectures and the subject of spiritualism. Bro. Cook is a subscriber for the OLIVE BRANCH and the *Banner of Light*, and he does missionary duty by circulating those among his more thoughtful minded friends.

From Stockton I visited Modesto, a very pleasant town of some three thousand inhabitants. Here I found a genial home with Bro. and Sister Lapham. Mrs. Lapham is an energetic woman and a warm advocate of spiritualism. Bro. Lapham was the early friend of A. J. Davis, living at his father's home at the time he was giving that wonderful book "Natures Divine Revelations."

I spoke two Sundays to large audiences and formed the acquaintances of some very interesting friends. Christmas dinner was served at the home of Mrs. Thompson to a large number of guests, your humble Bishop making one of that interesting party. The day was delightful and warm, and the doors and windows were opened to receive the cheerful sunshine. A very beautiful collection of roses and flowers from the garden decorated the table and gave to the scene the air of early spring. I parted with reluctance from my new found friends and took up my Pilgrim staff for Turlock, where I gave a week night lecture. Turlock is a small town where Bro. John Mitchell resides, the owner of one hundred thousand acres of valuable prairie land. Bro. Mitchell intends to build up a community of progressive minds and sell lands to only those who are untrammled by sectarianism.

From Turlock I came to Merced, where I am penning these lines in the pleasant cottage of Mrs. Steele, editor of the *Argus*, a paper published here. Mrs. Steele is a woman of large and interesting experiences, having come here from New York city in the early history of California. She has been a reformer in every sense of that word and has been a fine platform advocate for temperance. I go from here to the village of Hanford and thence to Los Angeles, Santa Barbara, Riverside and San Diego.

The last day of the year here went out in a snow storm, the first seen in this community for more than ten years. The novelty of the scene was much enjoyed by old and young. The flowers in the gardens drooped their heads in disgust, and craved the warm sympathy of the sun. New Years day the sun came out in all his glory and the earth smiled a happy welcome to the New Year.

Looking from my window upon the garden where the roses and flowers were lifting their heads from the melting snow, the following lines came to my muse, which I add to this communication:

Come out for the snow has melted away,  
And Morn from her bed of dew lighted spray  
Looks out o'er the landscape of the radiant earth,  
And sweet carols ring in glad songs of mirth.  
The trees are budding in greenness again  
And the birds pipe forth a glad-some refrain,  
The roses are blushing in fragrance anew—  
As the sun gently lifts his curtain of dew  
Bright t'wart spring how came you this way.  
To gather so early the roses of May?  
From the whisp-ring winds and hill-tops, I hear,  
The answer I crave with a welcome of cheer,  
"I have come from the rosiest hues of the morn,  
Where the Orient smiles and the earth seems new-born.

I come with the heart of Beauty and Love,  
To guide you in spirit to my gardens above  
Be brave and pure and the sun shall entwine,  
Thy spirit forever with the divine!

BISHOP A. BEALS.

Jan. 3 1883.

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## PENAL SUNDAYS, AND ENFORCED RELIGIOUS REST.

A SERMON DELIVERED BY REV. E. P. POWELL, IN THE UTICA OPERA HOUSE.

We are indebted to religion for our holidays. We are indebted to common sense for the way we keep them; or rather the religion of these days is to make a sensible use of whatever we have. Sunday as a memorial day of a very apocryphal rest on the part of God, was a relic of interest only to religious antiquarians. Sunday as modified and developed by Calvinism, was an intolerable burden. We are beginning to use it for practical rest. Rest that is of any value is not torpor or idleness, but a change of activity. A man who gets eight hours of sleep in a day, gets enough rest of that sort. One day in seven to do nothing, is not a natural requisite; neither is it of value as a day for sweeping up the week's sins and offering as compensation a few cheap prayers and the incense of remorse.

Religion does not own the day nor has it any right to dictate laws for it. It is man's day, made by man and for man. One age cannot dictate to the next how it shall dress, nor what it shall eat, nor how it shall rest. It is an outrage, worse than anything done in the times of Laud or Philip II, to make laws forbidding me to use one seventh of my time in any decent and honest way that my own reason and necessities require. It is worse because it is legislation of a tyrannical sort in an enlightened age. It is a grip of the old octopus of ecclesiasticism, whose arms have been everywhere from the cradle of the babe, to the bed of the dying, ordering our eating and our sleeping, and meddling with all our employments and even our secret thoughts with man and God. It has been compelled to put away its thumb screws and racks; its bonfires it dare not kindle. But it will not easily die; suppressed in one direction, it reappears in another.

Sunday as a day of religious worship, is the pure choice of the individual. Whoever desires to spend his day in worship, can do so; but that man has thereby acquired no right to compel his neighbors to give up their occupations to accommodate him. If he and his like, build huge churches and choose to assemble there, they do not thereby secure any natural right to forbid me to attend any other sort of assembly that I like; nor to stop the wheels of my cart full of commodities, if I drive by their door. If they like to dress in their best clothes and pass down my street with prayer books, they have thereby acquired no right to say I shall not pick my basket full of pears or dig it full of potatoes, while they sing psalms or enjoy their new organ.

I am taxed to pay the taxes of their priests, parsons and church property. Shall the state of which I am a citizen, compel me also to lose the time in which I can earn the money to pay that tax. They insist on withdrawing from the productive capital of the United States nearly one billion of property; and the boot black must help to make up the deficit. But the bootblack is also robbed of one-seventh of his earnings, on that day, when every poor house-servant in the land is compelled at the back door to polish his master's boots without

compensation, except such as he gets by proxy in his master's service.

There is more shaving done on Sunday than on all the other days in the week combined, but the barber must not have a hand in it because he will thereby desecrate the day. The coachman must double groom his horses, and dash through the streets to carry his master to the sanctuary; but the drayman must not dare to carry a load of wood to his backdoor at the same time.

The Penal Code is an effort to make us, who are products of the nineteenth century, conform ourselves to the eighteenth. It is trying to fit us to what we have out-grown. It says, enjoy yourselves as men tried to enjoy themselves a thousand years ago; rest as they did who had none of your wants and none of your capacities.

As a matter of fact, the Sunday of ecclesiasticism is the Sunday of a small portion of the people. Not over one-twentieth of the population attends church. The people as a whole are not in harmony with any such day and its penal usages. The most uncomfortable, tiresome, unrestful of all occupations to the masses, is church going. Right or wrong, the hod-carrier does not enjoy a stiff suit of clothes in place of his blouse, a stiff walk, and a stiff day. The church has recognized this in giving for the old fashioned three hours sermons, the finest of music, a good deal of light service, and very short half hour sermons. But if it were not for the social associations and the revivals, the churches would not survive ten years. Let the people alone, and these things will adjust themselves. Human demand always finds human supply. Wanted wheat, more wheat will be raised. Wanted meat, more land will be turned to grazing. It is a law that never fails, that supply adjusts itself to demand. It is equally true spiritually and intellectually. Where schools are wanted, schools will be. Where newspapers are wanted, presses will be set up. But things and customs die out in the same way. When the people no longer need a specific custom or a peculiar worship, they will not have it. It must go. The past is full of religious relics. What the people require is a rest that involves the spirit and needs of this age. These are

(1), entire freedom. No American can rest under compulsion. Our blood is too full of the fourth of July to allow of the Penal Sunday. We will not rest under tyranny. You make our rest day a part of our jail and penitentiary system. You swing handcuffs in our faces and say, now enjoy yourselves, or —. Shakespere makes Falstaff say "If reasons were as plenty as blackberries, I would not give a reason on compulsion." The American is born with a Declaration of Independence in his eye. He has read Jefferson's manifesto before birth, by heredity. It is his mission to break yokes. Unfortunately he inherits also one great terror—Hell has been in New England blood so long, it has constituted a sort of absolute tyranny. But the Devil must follow George the Third out of this country. He has little of his old power, just enough to keep the masses from entire freedom. The Penal Code is based on man's fear of Hell. You must not work; you must not be gay; you must walk a

beaten track, to secure salvation from an angry God. The coming Sunday will be the emancipation day of humanity. Spiritual tyranny is no more acceptable when it orders us to take a rest, then when it cracks a whip and says, "Love God." The priest has no more right to order us not to carry a burden, than the king has to order us to carry one. It is taxation to take away our wages that are earned; and it is taxation to prevent us from earning wages. The Penal Code, and your City Penal ordinances about Sunday, imply an unrecovered part of human rights. It is not a question of license, but of liberty.

Our forefathers understood that every old granny's teapot must be protected as much as their own lands and houses. A newsboy is an American citizen, and his rights are inalienable; or else yours and mine are not.

We must go down to bottom rock in this matter. It is not a question of how to regulate Sundays, so as to somewhat equalize its instructions; it is not a question of how far to go in forbidding trade and work; it is a vital crime against human rights to restrict or forbid it at all. Sunday is, so far as the civil law is concerned, only a holiday, like other holidays. You may by law regulate contracts, giving employees the use of the day, without labor; but you cannot forbid them to labor if they wish. The American Constitution does not get its authority from the ten commandments, nor does common law find its basis in the ecclesiastical notions of the Calvinists. But even Calvin adjourned his services at times to attend a Sunday theater. To be sure the play was a versified "Acts of the Apostles," or "The dreadful Fate of Judas." When Constantine was Roman Emperor, Sunday laws were first enacted, but they only restricted farm work, and slightly modified the use of the day for travel.

(2.) The people require a rest that involves a great deal of out door recreation. It is no longer with them a sin to laugh or jump on Sunday. The clerk and the merchant do not get sunshine enough on week days, they do not get that delicious flow of the blood that comes from strolling among trees and flowers. If you wish to enforce any religion, it must be a religion of nature. But you could make daisies and dandelions repulsive if you commanded me to walk among them under penalty.

Nature and God are no longer alienated, evolution shows us the Eternal Divine force working forward and upward, as nature. The world is the bosom of God; we are his children in his arms. Sunday is emphatically the home day when we can go to our Father in the gentleness of a family reunion. It is in the clover fields and the glens where some of us find him. He sits on the rocks by the springs and waits for us; He is with us most, when most we can see the spirit and comprehend the processes of physical nature about us.

You have neither the right nor the power to shut men up from a gleeful, peaceful enjoyment of the world. Your Gothic arches, and windows covered with mythical virgins and angels and talking animals, are no whit more religious than my elms, and animals, that love if they do not talk; and my boys that shout in joy, not knowing it to be breaking the Holy Sunday.

(3.) The people require a Sunday that is a

day for the body quite as much as for the soul. This involves feasting rather than fasting. It is the family day, where old and young can gather around the festive board and without the distraction of business, really enjoy a family meal. Modern life has given us a marvellous array of delicious viands; the whole world comes to our tables; your dinner to-day with its turkeys, its berries, its oranges, its nuts, its fish, represents the stage of civilization. It is an international dinner. I do not know as feasting can always be indulged in as heartily as it is by good Christians, without expecting another class on a lower plane to indulge in considerable rioting. The abuse does not dis-honor the use; but must be gotten rid of by sensible teaching and not by asceticism.

You can never get men back to a theology that scorns the body and mortifies it every Sunday on baked beans and caraway seeds. The body is recognized now, as not a clog but as an honorable partner of the soul; and a sound body well fed, is an absolute requisite to decent intellectual work and good morals. Bad morals are not a result of a rich animal life. Your diseased stomachs and inflamed livers, and red hot brains are the bottom of drunkenness and debauchery; your bodies that have not a decent circulation, are the ones that lead to filth. Baked beans and bad tempers are correlative terms. A right kind of rest and enough of it will make men moral, and at the same time will give them good sound bodies with no unhealthy demands. You will never again find religious literature charged with the idea that to be born to God is to die to the world. Nor will you hear the senses spoken of as enemies to the spirit. There is no proper spiritualism that is not based on healthy nerves. Any pledge of religion that unduly excites the nervous system, is not only a foe to the body, but to the soul. Dyspeptics and hysterics with their visions and their miracles, and their contortions, are no longer the special agencies of the Divine Spirit; their hallucinations are no longer revelations from God. Epilepsy does not make a saint, nor does starvation.

But as a matter of fact ecclesiasticism does not any longer refuse to feast. After devotion comes indulgence; it has been paid for in prayers; but while the affluent Pharisee snuffs his roasted fowls and critically discusses his beef, the newsboy and bootblack must live on orange peels and garbage, for it will not do for them to earn a better dinner. Your Penal Code does not disturb the rich, but it grinds the poor.

A sacred day that is so brittle, that a flower girl will break it by selling a rose bud, or a needle woman by carrying home a bundle of work that she finished at two o'clock last night is too vitreous for practical use. We want a Sunday that won't break with even a shoe-maker's hammer or a spade that must be used in the interest of a hungry wife and starving babes.

I read, the other day, of a Jew arrested in New York, for earning a few pennies on the last Holy Day. He said, "See here, I kept my Sabbath, that was as much as I could afford. On Sunday, I earn just a little more than on other days, and it gives my children three good meals. Now, you have taken me from my

earnings and I have so much—just enough for their breakfast, where shall they get their dinner and supper?" No matter, Mr. Jew, this is a christian land, and the church people must not be disturbed at their prayers. They want to rest, and it is the business of all the machinery of the government to see that a Jew, a half-a-mile from one of their conventicles does not sell a peanut. There has been a good deal of complaint by divers religious associations, because there is no God in the Constitution. No matter, there is a devil in our common law. And now petty judges, all over the land, decide that this is a Christian land; and therefore being very Christian, it is not bound to respect the religious convictions of Jews at all. You have no more legal right to claim this land as Christian, than the Catholic has to claim it as Papal; or the Methodist as Arminian. The United States belong to the people and by the grace of common sense and our right arms, we mean to keep it.

(4.) But beside the most bountiful supply of capital things for the body, the ages have given us a grand array of good things for the mind, and these belong to Sunday. Sunday to make it legitimately restful, must include music, art and science. It is no tax on most people to think a little harder on Sunday. The most complete rest to a hod carrier, would be intellectual activity wisely directed. Exactly so, says the ecclesiastic; let them go to church, and think. We will teach them all they need to know. That is why we want a Penal Code, It will fill up our churches. But the hod carrier chimes in with the scientist and all thinking men, that so far as the practical affairs of life are concerned, the churches never touch them. It would be sacrilege to discuss what would add to the comfort and income of the poor parishioners; the single object is to save his soul. Therefore the people turn elsewhere for the gospel. The four gospels of the nineteenth century are, Liberty, Morality, Education and Industry; and the Acts of the Apostles are not a lot of miracles, but simple deeds of natural charity. Tom Jones who carries a Christmas loaf to a poor widow, is more interesting to the masses than St. Peter at the Feast of Pentecost. If you want men to go to church, preach the gospel of science; that feeds them, and gives them the laws of better living.

The one end of ecclesiasticism has always been to force us to church. It has been almost impossible in this free country to have public libraries open on the only day when the majority could use them. The good things the ages have given us, peculiarly belong to our day of rest; that is physical food, mental food and moral food.

The Sunday of the future will not be a day devoted to the art of saying over what has been said a million times before, but to imparting the most useful information about the world and man. It will not be a sin to attend a concert or a theater; but then, when you lift off the ban, the curse of the church, your concert and theater will be of the best sort. No music will be so fine as that of Sunday; no acting so good or so elevating as that of your holiday.

The press is a modern institution. Periodical literature and the newspaper as we now

have it, are not a generation old. It is true that the Bible was once the best of reading. It was so much better than the sermons and religious magazines of that day, that it is no wonder it was thought to be super naturally so. The Bible and Josephus were once our religion and our entertainment. They gave us all of our history and our biographies; they were our lightest reading and our weightiest. Not one family in one hundred had seen a Shakespeare or a Milton; it was a sin to read Walter Scott. Bunyan came in as a bridge to the modern novel. Harper and the Century and the Atlantic are now on three tables out of four among average families. They are making character ten times as fast as Isaiah and Paul. It is all pretense that you revere your Bible so much. It is practically written in a dead language. When it lies beside a volume of Longfellow, you prefer the latter. I have a right to make use of the best intellectual food of the age, and to get the best moral inspiration; so have you. Get it in your way, if you will, but see to it you do not debar me from my rights as a citizen of this century.

The rest day is peculiarly and to many the only day to keep pace with the world intellectually. Wendell Phillips tells us of certain lost arts. It is an undiscovered art that the pietist believes, when he tells us that in death we shall know all things by inspiration. Modern life believes only in knowing by working.

(5.) The modern Sunday must be absolutely a modern day, the product of modern life, and no whit modelled after a Jewish or Egyptian or Greek day of two thousand years ago. Nor above all things must it be the provincial pinched affair of moral corsets and religious whalebone, which passed for rest in New England, when consciences were carbuncles and religion was dying to the world.

The morals of the 19th century, consist in that "deadly thing" called doing. Morals are no longer a matter of starvation and abstinence, a matter of bitter self-denial. I have not only a right but a moral right to play with a pack of cards, or go to a theater or pitch quoits on Sunday, if it conduces to my health and good humor. There are more morals in Wallace's Island life, than in John Bunyan; more in Darwin's origin of species, than in a cart load of sermons preached by Jonathan Edwards, or by Spurgeon. The days, the woods, the skies, the demands of human nature, all of which are the books studied by science, are full of morals. The morals of the last century were not natural but supernatural morals. They consisted in fasting, in praying, in singing, in abstaining from cards, theaters and novels, in going to church, in keeping the Sabbath in a napkin. Not one of these practices was in the slightest degree moral.

Modern life is emphatically indigenous to the inventions, discoveries and science of the times. Its rest must be as peculiar as its work. What rested Miles Standish would weary George Bancroft. Church rest and polemic rest grew out of the isolated condition of the old colonists. Rest for us is rest from just the opposite condition of no isolation at all. Who is rested to-day by hearing a three hour explanation of original sin or total depravity?

The objection to the Penal Sunday, is that

it is an usurpation of the State. The State has no more right to make special legislation for Sunday than for Wednesday. It has no more right to prevent us from digging a hill of potatoes, than from eating a potato when dug. The logical end of such inquisitive legislation is the consistory set up by Calvin in Geneva. It leaves us at the mercy of policemen and police judges; every policeman is an interpreter of one of the most dangerous laws ever enacted.

Jesus said, the Sabbath was made for man, but New York State has discovered that Jesus was mistaken. Man was made for the Sabbath, and not the Sabbath for man. Schliemann digging after old Troy, is nothing to the exhumations of Mr. Field and Mr. Noyes. They have gone down into the old crypt of dead laws and forgotten statutes, and brought up the bones of Calvinism. They have articulated the remains to their best ability. No one doubts their genuineness, but every one doubts their fitness and decency. It is legislating in the interest of the church; in other words it is a union of church and state, and in the interest of the former. Our laws are very far from warranting the boast, that we have severed church and state. In taxation, the church has the advantage; in the control of education, the church has the advantage. In penal worship, we become slaves of the church. The State has no right to recognize anything but citizens. Robert Ingersoll is as good before a just law as Dewitt Talmage.

That there is a desire on the part of the clergy to see the Penal Code enforced, is proved by their meetings in New York city to secure that end. Whenever there is an effort to compel the community to adopt the views and practices of a few, it is called reform. Express wagons are to be reformed out of delivering very important packages on Sunday. Meat-markets can serve your steaks up to a particular hour; but boy revivalists can howl their patent salvation at any hour. Sunday school children can carry library books through the streets, that contain one ounce of truth and good sense to nine of falsehood and poison, but telegraph boys cannot carry a bundle containing a brush and comb and an extra shirt for a man ordered to unexpected service on the railroad. Newspapers must not be sold on the streets by boys; but they may distribute juvenile religious papers in the churches. It is illegal for a band of music, at the head of a funeral procession, to disturb the song service of young men, who are on the train to Heaven. The little fellows who make the best kind of timber for future Mayors, and these lads who are the thriftiest, most gentlemanly little fellows in our streets, must not call out their wares; while your church bells make a clangor that would drown the voices of an army of newsboys. The parson cries out the collection of the day, and takes in some of the half dimes his hearers would have spent for a morning paper, had they seen one.

Ecclesiasticism has its own way. It must make all the noises on Sunday, do all the boot-blacking and paper vending, and make all the money in the bargain. It forbids and it bids. We must eat and drink, and buy and sell, and laugh and walk, and give and take at its direc-

tion. The publican who beats a gong to call in customers, must go to jail; but the sick who endure the clangor of church bells on Sunday, wish the man in the belfry in as secure a rest. The law forbids all noise disturbing the peace of the day. Let them begin with the bells and the religious shouting, and end with base ball players and dancers. But the man who fires a gun in the distant woods, may be arrested, fined ten dollars and sent to jail for five days. He is disturbing the peace. The man who sits with a fishing rod on the banks of a meadow stream, can be jailed and fined, for he disturbs the peace of the man who believes the Almighty sat still on Sunday and ordered us to do the same.

Ecclesiasticism has done by all rest days precisely what it did for Sunday. It has recognized certain human needs and then taken advantage of them for church advantage. They are all denominated holy days; but common sense and common usage has pronounced it holiday, and it means something very different from what the church means. The church means a sacred day for despising the earth, mortifying the flesh and preparing for Paradise. Common sense means a day to use the earth, secure physical recuperation and make this world a Paradise.

No event of the past twenty-five years has occurred, more opportune for human freedom than this resurrection of Blue Laws. It has set men to considering their spiritual condition. If you do not succeed in an act of tyranny the successful rebel, becomes less a serf and more an equal. The man who works or plays, will discover that he is not after all, trespassing on some one else; but is simply assuming his rational privileges. Who gave the day to the church? Who made it a sin to play or work?

You multiply sins which are no sins at all. You lay them on the consciences of men, and torture them with a burden that nature and God never laid on us. These artificial sins overshadow and excuse real sins. A man is taught that not to pray, not to go to church, not to believe in orthodoxy, to use Sunday for secular purposes are the chief sins of the calendar; and that covetousness, thieving in spirit, envy, jealousy and malignity are comparatively trivial. He can carry these last into the church and have them baptized, but not the former. The other day a Baptist church in Brooklyn disciplined a man of great prominence for having a rail car track laid on Sunday. Not a word was said about the greed and the trickery and covetousness involved in the affair. But he broke the sacred fetish day. He confessed his sin, but no one doubts that under like circumstances he would do it again.

Nothing is more apparent to the observer of American life than the need of more rest and therefore of more holidays. What we now have are crowded within the space of a little over one month. The theory has been that we have no time for holidays, at any other season; we are too busy for them. The simple fact is we must take Sunday away from those who assume control of it; and use it for our weekly holiday. What, desecrate the Sabbath! Who said it was the Sabbath? who said desecrate it? It is Sunday now; named after the God of Na-

ture, a God that makes and creates every day—not the Jew God that got tired the first week, sat down to rest, and never got to work again. Nor is there any more need of desecrating it by using it for health of body and mind than there is of desecrating Monday. But is not work forbidden by God? No, not on Sunday—if at all it is on Saturday which was the Sabbath. Rioting should be suppressed on Sunday as on all days; no more, no less. But by what right do you class the honest, quiet work of the laundryman on one side of the street with the brawls of the drunken rowdies in a saloon on the opposite side. But as a matter of fact you do not and you never have controlled the saloon. The trinity that lords it over Sunday is Tobacco, Whisky and Calvinism. These three parcel out the day between them, while the decent industries are trodden under foot as crimes and immoral.

But our devotions will be disturbed. Then don't take possession of all the street corners for your churches, but go where Jesus advised you to go.

American features are pinched, American lives shortened by over work. Herbert Spencer's last words to us concerned our duties in the way of rest. He said, "I have been everywhere struck with the number of faces which told in strong lines of the burdens which had to be borne. In every circle I have met men who have suffered collapse due to stress of business, or have named friends who had either killed themselves by overwork, or had been permanently incapacitated or else wasted long periods in endeavors to regain health." He then shows how damaged constitutions reappear in children with intensified maladies, how the old have no sunshine left in them to make them a special delight and blessing, and not less an evil that by this perpetual moil and worry we lose the capacity for amusement. So that when relaxation becomes imperative life becomes dreary from lack of its sole interest that is business."

Mr. Spencer only told us an old story; not a new word, but for all that a very true one.

Sunday is precisely what we need for the salvation of national vigor and tenacity. Here it is at our hand, we need it, and we must have it, and we will. My boys shall never know that they incur a penalty from God for shaking beechnuts and playing marbles on Sunday.

At present the business man or the laborer who gets any amusement gets it in the night when he ought to be in bed. Is this desecration? Is it worse to break Sunday than to break the laws of life? Is it a greater sin to attend a play on Sunday than at midnight? Even if Sunday, as a secular holiday, involves some irrational folly it will relieve night of a larger degree of folly. I believe you will live to see the night restored to its place as a time for sleep, and Sunday given to pleasure and recreation of another sort. But where shall the church come in? When preaching? Just when they are wanted. If any one wishes to go to church go he can. But in this direction too we are rapidly changing. The church and school will become one and the same. The education of the future will be that of the entire man, morally, mentally, physically; and

you will not need three sets of buildings for that purpose.

Modern life is so much larger than medieval life that their laws no more fit us than ours would have fitted them. We can no more dispense with the rail road and telegraph than with the sun and moon on Sunday. We have harnessed modern life to the forces that never stop; and we are going in the right direction.

*L'ENVOI.*

THE POET AND HIS SONGS.

As the birds come in the spring,  
We know not from where;  
As the stars come at evening  
From the depths of the air;  
As the rain comes from the cloud,  
And the brook from the ground;  
As suddenly, low or loud,  
Out of silence a sound;  
As the grape comes to the vine,  
The fruit to the tree;  
As the wind comes to the pine,  
And the tide to the sea;  
As come the white sails of the ships  
O'er the Ocean's verge;  
As comes the smile to the lips,  
The foam to the surge;  
So come to the Poet his songs,  
All hitherward blown  
From the misty realm, that belongs  
To the vast Unknown.  
His, and not his, are the lays  
He sings; and his fame  
Is his, and not his; and the praise  
And the pride of a name.  
For voices pursue him by day,  
And haunt him by night,  
And he listens, and needs must obey,  
When the Angel says: "Write!"

JOHN CALVIN AND OTHERS CONCERNING PENAL SUNDAYS.

John Calvin, book II, chap. VIII, of his Institute's says:

"The fathers frequently call it (the 4th) a shadowy commandment, because it contains the external observance of the day which was abolished with the rest of the symbols at the advent of Christ. And there is much truth in this observation: but it reaches only half the subject."

It was the design of the law-giver to give the people, first, a figure of the spiritual rest by which the faithful ought to refrain from their own works in order to let God to work within them. Secondly, he designed a stated day on which they might assemble to hear the law and perform ceremonies. Thirdly, he thought that servants should be indulged in a day of rest. But furious zealots do not rest from their manual labors, as from occupations that might divert them from meditations; but imagine that their cessation from labor is an expression of reverence. This preposterous distinction of days the Apostle strenuously opposes. It was expedient for the destruction of superstition that the day the Jews keep holy, should be abolished.

Thus vanish all the dreams of false teachers who in past ages have infected the people with a Jewish notion that the observance of one day in seven still remains. They only change the day in contempt for the Jews, while they

retain the same opinion of the holiness of a day. Those who adhere to such a notion far exceed the Jews in a gross, carnal and superstitious observance of the Sabbath. The thing to be remembered is that lest religion languish, sacred assemblies ought to be held and that we ought to use those external means which are adapted to support the worship of God."

According to Guizot, Calvin was so pleased with a play to be acted in Geneva on Sunday, that he not only attended, but deferred his sermon so that his congregation might attend. When John Knox visited Calvin, he found him playing a game of bowls on Sunday.

Martin Luther said, "Keep the day holy for its use's sake, both to body and soul. But if anywhere the day is made holy for the mere day's sake, if any one set up its observance on a Jewish foundation, then I order you to work on it, to ride on it, to dance on it, to do anything which shall reprove this encroachment on the Christian spirit and liberty."

Archbishop Paley says, "In my opinion St. Paul considered the Sabbath a sort of Jewish ritual and not obligatory on Christians. A cessation on that day from labor beyond the time of attending public worship is not intimated in any part of the New Testament. The notion that Jesus and his apostles meant to retain the Jewish Sabbath, only shifting the day from the seventh to the first, prevails without sufficient reason."

Irenaeus, a Church father of the second century, said: "Abraham had faith and was called the friend of God; yet he was not circumcised; nor did he keep the Sabbath."

St. Jerome said in 392, "On the Lord's day they went to church and returning from church they would apply themselves to their allotted works, and make garments for themselves and others. The church always considered it a day of joy and none but heretics have thought otherwise."

St. Cyril in 321, said: "Reject all observances of the Sabbath, and call no kind of meats unclean."

St. Paul said: "Let no man judge you concerning meat or drink or any holy day or of the Sabbath. Ye observe days, and months, and times, and years. I am afraid I have bestowed labor on you in vain."

Justyn Martyr said: "There was no need of Sabbaths before Moses; and there is no need of them since Jesus."

Dr. Guthrie, the eminent Presbyterian divine, said: "I counted in Paris 33 theaters and places of amusement open on the Sabbath day, but in one hour I saw in London as in Edinburgh, with all her schools, churches and piety, more drunkenness than I saw in Paris in five months."

The first statute ever enacted by a Christian government in favor of a penal Sunday, was in 321 by the Emperor Constantine. It read as follows: "Let all judges and inhabitants of cities and all craftsmen, rest on the venerable day of the Sun. But countrymen may lawfully attend to the cultivation of the fields, lest by delay the opportunity granted by the heavens be lost; seeing that it frequently happens that the grain and the vine cannot be fitly planted on any other day." The first Sunday statute in England was in 1558, requiring all persons who had no good excuse

to go on Sundays and holy days to church.

In 1630, in Massachusetts, the colonial records read: "It is ordered that John Baker be whipped for shooting at fowl on the Sabbath." In 1882 a penal code in New York State enacts that John Baker, if he shoot at a fowl on the Sabbath, shall pay a fine of \$10.00 or go to a common jail for five days, or both be fined and jailed.

Is the world going backward or forward? Is it more Christianlike to follow Jesus, who is on record emphatically for a free Sabbath, or to obey the statutes of a New York lawyer?

E. P. POWELL.

*WE ARE ALL HERE.*

We are all here!  
Father, Mother,  
Sister, Brother,

All who held each other dear  
Each chair is filled we're all at home,  
To-night let no cold stranger come;  
It is not often thus around  
Our old familiar hearth we're found.  
Bless then the meeting and the spot,  
For once be every care forgot;  
Let gentle peace assert her power,  
And kind affection rule the hour;  
We're all—all here.

We're not all here!  
Some are away—the dead ones dear,  
Who thronged with us this ancient hearth,  
And gave the hour to guiltless mirth.  
Fate, with a stern relentless hand,  
Looked in and thinned our little band;  
Some like a night-flash passed away,  
And some sank, lingering day by day;  
The quiet graveyard—some lie there,  
And cruel Ocean has his share—  
We're not all here.

We are all here!  
Even they—the dead—though dead so dear  
Return to us, 'tis true, 'tis true;  
How near they come their forms we view;  
How life-like through the mist of years  
Each well remembered face appears;  
We see them as in time long past,  
From each to each kind looks are cast;  
We hear their words, their smiles behold,  
They're round us as they were of old—  
We are all here.

We are all here!  
Father, mother,  
Sister, brother.

You that I love with love so dear—  
This may not long of us be said,  
Soon must we join the gathered dead,  
And by the hearth we now sit round,  
Some other circle may be found.  
O, then that wisdom may we know,  
That yields a life of peace below;  
So in the world to follow this,  
May each repeat, in words of biles  
We're all—all here!

—Selected.

—I am not without hopes, O judges, that it is a favorable circumstance for me that I am condemned to die, for one of these two things must necessarily happen, either that death will deprive me entirely of all sense, or else that by dying I shall go from hence into some other place; wherefore, if all sense is utterly extinguished, and if death is like that sleep which is sometimes so undisturbed as to be even without the vision of dreams—in that case, O ye good gods! what gain is it to die! or what length of days can be imagined which would be preferable to such a night? And if the constant course of future time is to resemble that night, who is happier than I am. But if on the other hand, etc., etc.—Socrate's Speech after Condemnation,

## A LECTURE.

BY MRS. MILTON RATHBUN, DELIVERED BEFORE  
THE BROOKLYN SPIRITUAL FRATERNITY,  
FRIDAY EVE., DEC. 29TH, 1882.

"Watchman, tell us of the night,  
What its signs of promise are."

Our theme presents sufficient ground work for several lectures, therefore our aim shall not be to cover the entire field, but simply to take a little corner and tell you what we find there.

Signs of promise are posted everywhere and their letters are big with meaning; the world is awakening from its lethargic sleep of indifference and we hear the cry of inquiry, as well as the wail for light and aid; even the churches are waking up—they are forced to look about them, for the watchman's cry is sounding the alarm, and the signs of the times to them promise only downfalls, divisions and final disaster. What do the signs of the times promise to us as Spiritualists? A long array of good of which we can make but little mention. The promise is full of light and free from the shadows of doubt or suspicion as to its entire fulfilment. We are promised a hearing before the whole world, an acknowledgement from all men, and that in coming time, the religion of love shall unite the entire brotherhood of man. We are also told by the watchman termed public opinion, that the future holds a day of universal awakening—that men no longer accept with eyes and ears closed, the monstrosities of theology; that the world is being peopled by persons with minds less automatic, and more progressive than those of other days; that it is useless for conservatives to shake their heads and wisely declare that free thought is not gaining ground; that liberality is not sweeping our land. Public opinion has stepped over the line dividing conservatism and liberality, and now waves its powerful scepter in favor of those who boldly defy the dogmatic teachings of the church and of those who wish to curry favor with the church.

Let him who doubts go a little late and attempt, even on a Sunday, to obtain a seat for a lecture by Robert G. Ingersoll; where is the Rev. D. D., or Rt. Rev. D. D. LL. D., opposing this eloquent iconoclast, who can fill even a small hall or church at the same price of admission?

One sign of promise is the fact that the church no longer controls the newspaper columns. Every year brings a marked change in the attitude of our public journals toward Spiritualism. 'Tis true that they have not yet gained their full freedom of expression, but the time hastens when the people shall be furnished with correct reports of meetings, seances, etc., and when the true status of our religion may be approximated through facts and statements gleaned from the press, as can now be reached of so-called Christian denominations. It is gratifying to miss the former headings of ridicule and irony, amounting often to positive falsehood, which was sure to cap any recital of incidents which, if properly reported, would favor or substantiate the claims of Spiritualism. It is now occasionally deemed safe to print an article containing statements, which if believed would make converts to our philosophy, and which in any event must have their weight of influence upon every mind considering them.

We would not be understood as giving much credit to the managing editors for this sign of progress, for their position reveals them with their backs to the light, and their feet braced to resist this incoming tide; they are not strong enough to wholly oppose, so because they *must*, and not because they *will*, it is ours to mark the change in the press reports concerning Spiritualism.

The "signs of promise" tell us that at no distant day, Spiritualism will take its proper place in the columns of our newspapers; it shall not as now, even with money in its hand beg for honest recognition. A little later our newspaper managers will not dare to suggest that notices of public meetings in the interest of Spiritualism, be placed under the head of "amusements." They will gladly give space among other religious notices, and will in time respect even more sincerely the honest advocates of Spiritualism upon the rostrum, than they now respect the men who fill the pulpits in the church. When Spiritualism cuts loose from much which clings to it; that which hides its beauty and deforms; that which claims to be a part, yet is no part of it; when true Spiritualism becomes a revelation to the masses; when its bright light has penetrated the dark folds of the garment which it wears; when the many instead of the few (comparatively speaking) can grasp a truth comprehensively and hold it fast; when liberty is not mistaken for license; when justice sits enthroned in the minds of men; when free thought shall need no limitation because of the progressive state of mankind; when honorable dealing in business shall characterize all Spiritualists; when men shall bow to true worth in preference to social prestige; when the cardinal principles of our philosophy and its reasonable teachings shall become the mould which shall shape our everyday life; when true wisdom shall be accepted in lieu of folly; when might shall yield to right; when the young shall gladly tread in the footsteps of those who strive to live according to the dictates of their conscience educated by the incoming of light, reason and truth; when so-called Christianity shall turn its head and earnestly seek for the path to true knowledge; when all men shall hear the watchman's cry sounding from afar and near, and the whole world shall awake to inquiry—then, and never until then will the millennium dawn—will the day star of peace on earth, rise to set no more.

Do the signs of the times point to the near approach of that day? No, but the watchman's cry is constant and grows louder, and we know that the signs of promise are more abundant, and nearing fulfilment in many of their phases.

Progress makes greater and more rapid strides. As the years roll on the wheels of the great car containing the liberal minded people revolve more swiftly, hands are outstretched to help on board wayside travelers, and every stroke of the calender shows a great increase in the number of souls enlisted under the banner of progressive thought. Let us then never yield to discouragement; let us waste no precious time in repining; rather, let us in all diligence sow seeds everywhere—many times we think we have sown seed upon stony soil, but we know not how soon it may take

root and grow; we have been surprised and gratified to learn that just a few words spoken earnestly, where we had no hope of good results, have had their mission in forcing the listener to think, even though stoutly opposed to the sentiment uttered. Little by little the work is accomplished. We might with humility learn of the busy ant, and by watching her persevering toil rewarded at last by great results, draw a lesson of value. We must not be too eager for fame, nor must we unduly wish for money, when working for the advancement of Spiritualism. We know that "the laborer is worthy of his hire," and we foresee no danger in the direction of paying too much money for the services of our regular public lecturers—yet we have in a few instances trembled for the success of those whose minds seemed centered more upon the money to be earned than the good to be accomplished by their efforts, or through their instrumentality; we would not be misunderstood, for we know that the majority of our public representatives are dependent upon the amounts doled out to them by the different Spiritualist societies—that these amounts are by far too meager—yet we contend that by proper attention to the counsel of and communion with their guides, they might oftener (for the time at least) rise above the plane of finance, and by so doing, their efforts would gain brilliancy, their hearers would be more deeply stirred in their souls, and our cause the sooner triumph. It is too true that some of our public advocates are envious and jealous of their fellow associates in the field. I cannot see why this should be so—no two can do the same work, or do it in the same way, each has his or her own special mission to perform and no one else can accomplish for them; one speaker finds peculiar favor with one class of hearers, and another pleases the people who did not particularly fancy the other speaker. We all have our own life work before us; we are no two alike, nor can our duties be just the same; let us then be charitable, loving and just toward each other,—content to fill each our own niche—anxious to advance the cause, yet willing to help from the background if our work is there, remembering that without the background in harmony, the picture is spoiled or incomplete. Another sign of promise is the evident hunger of individuals for truth—they are no longer content to feed upon the husks offered them, but demand that which the husks have so long covered. The ministry are alive to the fact that they cannot please their congregations, or even their church members, and in alarm they are looking to see what can be done to hold and increase their flocks.

Within my own small range of observation it is not rare to hear church members say, *in confidence*, that they are not satisfied with the teachings of theology; and the conversation usually closes with this declaration on their part: "If I were not *in* the church I would never join it."

Why this restlessness? Why this lack of confidence in the pastors of to-day? Time was when a minister was looked upon as little less than Deity—he was, at least, thought to be on intimate terms with God. His word was law and his teachings from the sacred desk consid-

ered final. His decisions were not to be questioned, nor his interpretations of God's word considered from the point of reason or common sense. Little by little has the public mind become enlightened until at length we hail with delight the sign of coming freedom—the time when a man may cope with other men of equal ability, be they priests or laymen; the glad time when the masses shall dare think for themselves. We are sadly reminded of wilful indifference to truth when self-satisfied church members fold their arms and with provoking complacency tell us: "The plan of salvation is enough for me—Jesus is my Saviour; I cast all my sins, all my cares upon him—in His blood I shall be cleansed—'what we do not know now, we shall know hereafter, etc.'" As I look out into the great future, in my heart I pity the wilfully ignorant—I go over in sadness the beautiful experience which might be theirs, even in earth life, and when I cross "the border line" in contemplation, I am awe stricken by their boldness in rejecting the light for which they will, perchance, agonize when the darkness of their reward is upon them. May God and the angels pity and help them!

What then? Have we a duty within the church? I say yea! Not that of proselyting, but that of rousing minds to thought; that of showing to the self-satisfied souls the rashness of their position; that of handing to the starving ones a morsel of truth, as we have found it. It should matter little to us under what banner mortals worship in the spirit of truth—it should be our care to wake them to discover error, to guide them as best we know and render unto them the heaven born freedom which we so much enjoy—that true liberty which is indeed a "pearl of great price."

Another sign of promise, is the steady growth of our public institutions, carried on outside of church rule. Our governmental foundations, instead of becoming weak and tottering because God is left out of the constitution, have proved themselves of granite upon which is being reared a beautiful structure. 'Tis true that mistakes are made that reconstruction becomes at times necessary, but underlying all the strength of right building forms a base from which the super structure can never fall. When we can sufficiently contract God, to place Him in our little government, then, and not till then, shall we as a nation be in danger of misrule leading to disruption; year by year the danger is lessened; our children, and our children's children will find less and less of bigotry with which to contend; as the world grows in intelligence, improved legislation will inevitably follow, and our country's glory thereby be increased. Let us turn our attention to the rising generation, may we so educate these children that they will "dare to do right and dare to be true," when the national affairs fall into their hands; may they know no party save that governed by the law of equity. Could the mothers of to-day but know their blessed opportunity in training their children—could they but realize that in their hands rests the future well-being of our land; could they but be made to feel the weight of responsibility resting upon them; could they understand the importance of their sacred office; could they but scan the future

reading backward to the infancy of their children; could they but sense the duties which should command their attention; could they but reach out even in aspiration toward the good which their guidance and example should gain for their offspring; could they but count in true measure the value of every hour of the years which are spent in the society of their children; could they but weigh duty against care; love against indifference or disregard; could they but know how literally wasted is much of their time; how foolishly many are burdened, staggering beneath the load of unnecessary work or care; could this time be utilized in the interest of humanity, by cultivating the formative characteristics of our children; in many cases it would be well to become better acquainted with our little ones, in order to understand them and be the better fitted to become their mentors and companions; could the mothers of our land but see themselves in their true position, then would progress be even more rapid, and the world would hence look upon us as a model nation. God speed the day when the mothers and the fathers too, shall wake and see clearly.

Another sign of promise is the eagerness of nearly all whom we meet, to hear phenomenal evidence in favor of spiritualism; not many years ago, we would have been silenced by ridicule or execration, had we offered incidentally or otherwise any of the narrations for which we are now sought and importuned.

Still another sign promising good, is the fact that our mediums are maintained mostly by people outside of Spiritualism; people who have lost dear ones, and would know something if possible, of the life beyond; who would know that immortality is a reality and that their loved friends return to them; by curiosity seekers also, who run hither and thither after everything savoring of wonder; and by those who earnestly desire evidence to denounce the cause and ruin mediums. All of these classes gain evidence which is to them knowledge, and fight against it as they may the leaven continues to work, until at last, sooner or later, they are Spiritualists. Many, we fear a large majority, have not the courage to openly avow their new birth; they go eagerly, but quietly, some like Nicodemus "by night" to be fed again and again, and to have their strength renewed. If you will observe closely even among church members, you will discover the "balm of Gilead" not in the hands of the minister, but in the tests obtained through mediums, and very frequently in the near approach of spirit friends to the loved ones grieving for them. In the sad hour of bereavement, when the death angel has taken the light from the household, what sure consolation can the pastor offer? He urges you to be reconciled to God's will—says it is His hand which is laid upon you; that He took your babe in mercy, in order to save you from idolatry; that possibly you loved the little one better than Deity; so to save your soul, He has taken the little bud to himself, and a great deal more which brings no comfort to the mother heart crying for the dear child gone from her arms and love; or if the years of discretion had been reached by the departed spirit, and he or she was an exemplary member of the church; then the

case is at the best, and the mother is told that her child is with the angels now—that an eternity of happiness is begun, and that all her remaining years must be spent in preparation to follow her loved child. Has this disciple of the Most High no thought of the weary years intervening? Does he not know that a mother's heart cannot thus be stilled; does he not know that the yearning will drive her wild; does he not know that the bitterness of grief which cannot be comforted is in her cup, and that in drinking the draught, she will cry out in agony and in her heart, from its depths, will rise the questions, which if uttered would cause the "man of God" to start back in affright at her daring importunity? If her child was not a believer in Christ, or had not accepted him as her Savior of all mankind, then what but silence has the minister?

In either case Spiritualism brings consolation, comfort and joy. Who can compute the value to that mother of the demonstrated fact that her loved child still lives, and comes back to her! Has the church any sure "sign of promise" for her? No. The watchman on the walls will only cry, "wait, wait, wait," what we know not now, we shall know hereafter!" Will she, can she, does she wait? Oh no! Her ear is strained and she hears the watchman's call from the pathway of Spiritualism—she follows the sound, and with hurried steps seeks some portal to the spirit world, and there she lays her burden down never to take quite all of it up again.

Another sign of promise, is the attention which orthodoxy gives us. As Spiritualists we are no longer smiled upon as a bubble soon to burst; even the recent attempts of a Cumberland fail to soothe and elate as in former times; we are surprised and pleased to discover that his efforts to disgrace Spiritualism, fall to the ground with scarcely a sound; in fact when his name is introduced, church people seem not so anxious to talk of him and his so-claimed demonstrated theories, as are Spiritualists, and we find ourselves wondering what next will be offered to rebut the evidence proving the truth of Spiritualistic claims. If we ask the watchman from the tower of free thought, "what of the night?" he cries: "The dawn is near at hand—our highways and byways are swarming with the freed and with those struggling for freedom; our borders are being enlarged, and the watchmen who cry are not equal to meet the call of those who seek the light. From all sides are our ranks being filled; the tide is fairly set, and we welcome this great inflow."

If we ask the watchman on the barren plane of materialism "what of the night?" he answers: our ranks are full, but filled with those who have not come to stay; "coming and going" is the echo of their refrain; ours is the extreme to which people fly when driven from their old resting places—sooner or later they drift back to other ground, where proof stands as a base for their feet. Our climate is cold and our hearts are hard, so we grieve not for the loss of familiar faces, while new ones come to take their place.

If we cry to the church watchman, what are your signs of promise, will he answer readily and honestly? No! He will shout, "Who are you? Where do you hail from? Whom

do you represent? What's your object? Show your credentials! When we answer: "We are true Spiritualists, and would know how it is with you. What are your signs of promise?" Are we then made wiser? No! we are informed that Christians have no religious dealings or intercourse with such as we claim to be! What then! have we no method by which to note the signs of promise to the church? Ah yes! we need not the watchman's response, for in many a statement, circumstance and statistic we read the signs which to them mean gradual but sure loss of power, decrease in numbers according to population and ultimate oblivion of everything save truth itself, of which we believe there is a representation even amid the rubbish of creeds, forms, and doctrinal stumbling-blocks.

We might note many other signs of promise, but will close with the mention of one only. viz: The sign of open recognition among men of Spiritualism. To announce yourself a spiritualist does not always bring even surprise to the faces of your friends. They will more frequently surprise you by grasping your hand and declaring themselves of the same brotherhood. In business relations the odium is growing less; the butt of ridicule is retained, but there is less of ill nature in the attacks; in fact feebleness in all attacks upon Spiritualism, in press, pulpit, and everywhere is noticeable, and is a "sign" of no small signifiance.

Then let us gird on our armor anew, and speed away to the fields of labor; and when we are bidden to show the fruit of our toil, may we hold our heads erect with just pride, while our backs shall bend under the burden of the sheaves which we shall have garnered. May we hail the setting of life's sun with joy; may the signs of promise portrayed in our lives be a beacon light to weary struggling souls and may the seal of work well done, be set upon our foreheads, as our spirits shall soar from this to the summer land. May our crown of jewels be full and richly set, the reward for a life of good deeds from right motives. Then when the watchman's cry shall resound, we shall gladly respond: "All is well. All is well."

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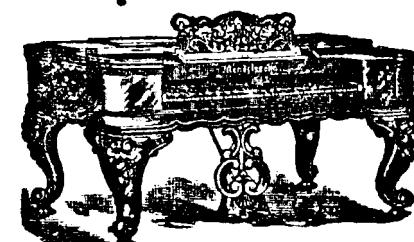
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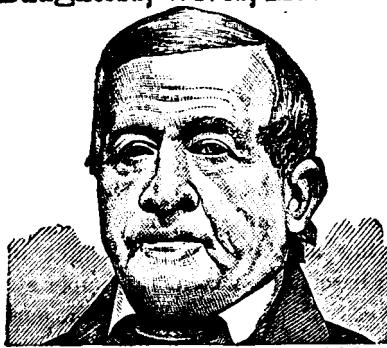
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